
THE CRITICAL REVIEW.

For the Month of September, 1764.

ARTICLE I.

A Complete History of the English Peerage ; from the best Authorities : By William Guthrie, Esq. Illustrated with elegant Copper-plates of the Arms of the Nobility, blazoned in the Heralds Office, by the proper Officers ; Copper-plates of the Premiers, in their Parliamentary Robes ; and, at the Conclusion of the History of each Family, Vignets, and other Ornaments, proper for the Subject. 4to. Vol. I. Pr. 1l. 10s. Newbery.

THIS work is denominated a history, to distinguish it, as we suppose, from the jejune, skeleton, undertakings of this kind that have before appeared in the English language. Sir William Dugdale is the principal dealer in this walk of antiquity, and he has, where he could not avoid it, been so just as sometimes to throw into his accounts of the noble families he treats of, the most striking particulars concerning them that are to be met with in our common histories. The rest of his work is filled up with dry genealogical deductions of dates, persons, and successions, which, though indispensably necessary in undertakings of this kind, are extremely tiresome to an uninterested reader.

Mr. Collins followed, or rather copied, Sir William, so far as the period of the latter's work extended, which was, if we mistake not, to about the middle of Charles the second's reign; and he completed his peerage down to the year 1756, by a most painful application to public offices, where inquisitions, deaths, burials, last wills, and the like assistances could be had, not without sometimes receiving helps from the descendants or relations of noble English families. Both the above-mentioned works are fit rather to be consulted than to be read, but the present is intended for both purposes.

VOL. XVIII. September, 1764.

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To do the author justice, it must be allowed, that he has brought to light many particulars of the English peerage from manuscript, as well as printed, authorities, of which former writers in this way were ignorant; that his work appears to be constructed upon an untouched plan, and may serve as a supplement to all the general histories of England. The new lights he throws upon the peerage are supported with characters and reflections, to which this species of writing has always been a stranger. Of the former we cannot give a better specimen than the character which this writer draws of his present majesty's royal father, the late prince of Wales, of which the least we can say is, that it is as just as it is elegant.

His royal highness Frederick, prince of Wales, during the whole time of his residence in England, may, with great truth, be said to have been the darling of his father's subjects; and he received early proofs of their affection, which he returned by reciprocal demonstrations upon all occasions, of his zeal and public spirit. On the eighteenth of June, 1729, the heads of the university of Dublin having come to England, and waited upon him for that purpose, he accepted of their chancellorship, and was sworn in accordingly. His passion for the encouragement of literary merit and ingenious men, in every useful branch of knowledge, was perhaps greater, than ever was known in any prince of his rank, who had so many other objects to engage his attention, as his royal highness had. He gave private, but regular and genteel, pensions to several authors of genius, who, he understood, had been but indifferently treated by great men; and his manner of behaving towards them was such, that the public never suspected they subsisted by his bounty. What enhances the merit of this generosity the more is, that he was thus liberal at a time of life, when any other prince in his situation, and with his income, would have thought he might have omitted the exertion of such munificence. He understood the fine arts; some of them he practised, and his taste in every branch of œconomy and expence, was such as became his high station.

His attachment to whatever was beautiful and becoming, carried his royal highness to the most amiable character and conduct in the higher spheres of life. It led him to give such an education to his children, as to make their future dignity sit easy and graceful upon them; because it was founded upon the noblest principles of public, as well as of private, virtue. The love of their country was made the basis of all their other accomplishments, and it was early inculcated upon their tender minds, that they were born to be at once the supports and ornaments

naments of the British constitution, and the Protestant interest.

‘ But his royal highness, in no part of his character appeared with greater lustre, than in his ideas of English liberty. Though pure, they were practical, though refined, they were rational. Such was his zeal for constitutional freedom, he did not think it sufficient that his convictions should lie within his own breast, and be confined to his own family and cabinet; for he took care, though in the most polite and obliging manner, to impress every one who had the honour to approach him, with the like sentiments; and he had the peculiar happiness of wording his answers to the public addresses that were made to him in such a manner, as to convince all who heard and read them, that they came from the heart.

‘ He loved popularity without courting, far less, affecting it; for he discouraged all popularity that was not virtuous, and unambitious of every object but the public good. He considered the city of London as the great emporium of commerce, and he readily gave his patronage and protection to every scheme that was calculated for the improvement of trade and manufactures. This condescension, and the even, affectionate manner in which he received and entertained such as applied to him for those great national purposes, had prodigious effects, by stirring up an emulation both in planning and executing schemes of public importance; and he knew so well the abilities of those he consulted upon such subjects, that he seldom was mistaken in the judgment he formed. In the affairs of his own court, he was a generous master, and a firm friend, but with a quick, though reserved, sensibility, when he thought he did not meet with suitable returns. In his political principles, he was perhaps more steady than any prince under such temptations, to deviate from them, was ever known to be; and he was always observed to perform more than he promised.

‘ Having said thus much of his royal highness, as a prince, a parent, and a patriot, the hardest task remains, which is to draw him as a husband. I should not have mentioned a subject which requires such strength, yet delicacy of execution, could I, even without insult to his memory, have past over a part of his character so amiable and so striking, that his affection for the excellent princess he married, and the returns he met with, formed a pair so completely happy, as to bring the conjugal virtues, even in this age, again into esteem and practice. Their mutual tenderness was crowned with mutual felicity; and his royal highness in his more retired, and therefore unreserved, hours, has been known to say it to those who enjoyed most of his confidence, and who have repeated it to his honour, that

though he never saw the princess before their hands were joined in marriage, yet, he believed, if his royal parents had sent him over the world in search of a wife, he would have pitched upon no other; and that he would have made his choice from the elegance of her form, and the sweetness of her countenance, even though he had been precluded from her conversation, which rendered her far more endearing.'

The account of the Norfolk family is accurate, and corrects several mistakes in former writers, and may, of itself, be said to contain a curious and entertaining history (great part of it not to be met with in other authors) of the times in which that illustrious name bore so great a sway in the civil and military operations of England. The author has treated the injustice which the duke of Norfolk and his son the earl of Surry met with from Henry VIII. with great freedom and severity; his reflections are strengthened by some of the duke's letters, which he has published; and the case of the duke of Norfolk, who was beheaded for his connections with Mary queen of Scots, is put in a quite different light from what it has ever yet appeared in. The observation with which Mr. Guthrie closes it, is worth transcribing.

'I cannot, says he, end my account of this great man, without observing what has been omitted by our historians, that, though Mary had actually entered into such engagements with him, that she looked upon him as her husband, and probably was contracted to him; yet it seems highly improbable, that any marriage had actually been performed, or consummated, between them; because Mary's former husband, the earl of Bothwell, was still alive in Denmark; nor do we know of any divorce that had been obtained between them from the pope. Some historians say, that a divorce was daily expected from Rome.'

This author's account of the family of Seymour duke of Somerset is full of new and interesting particulars, and supported by original family-papers, never before printed. His history and character of the famous Sir Edward Seymour, speaker of the house of commons, and the great grandfather of the present duke of Somerset, is drawn up with great accuracy and precision. After mentioning the impeachment sent up against him in the house of commons, in the time of Charles II. the author proceeds as follows:

'To do justice, however, to this great man, it must be allowed, that he was a true and a sincere member of the church of England; and, upon the main, a strenuous assertor of the English constitution. Upon the accession of king James he opposed the duke of Monmouth and his party, and stuck by the king,

king, while the king stuck by himself, that is, till his actions proved, that he was determined to extinguish both the civil and religious liberties of his people. When the complexion of this prince and his court is considered, and when we reflect how assiduous they were in their endeavours to bring every man of consequence into their measures, it would be absurd to attribute the coldness, with which so considerable a man as Sir Edward Seymour was received, to any other motives but to his principles. His adherence to the church of England rendered him far more disagreeable to that monarch than if he had been a dissenter or a quaker. Sir Edward, on the other hand, seems to have considered a lawful king, who made use of his prerogative as James did, to dispense with law, as no better than a tyrant, and worse than an usurper. It was upon this principle that Sir Edward was one of the most early and eminent promoters of the revolution; and it would be doing him injustice not to acknowledge, that the success of it was owing in a great measure to him.

It is with great indignation that we observe the authors of the *Gentleman's Magazine* of July and August last, and some other papers, have transcribed, almost verbatim, from Mr. Guthrie's work before us, without acknowledging from whence they borrowed it, some very important anecdotes, tending to vindicate the memory of the last-mentioned great man from two virulent charges brought against him by the authors of the *Continuation of Rapin's History*. The one relates to Sir Edward's supposed enmity to general Ludlow, whose estate he had received by grant, which Mr. Guthrie unanswerably proves to be a falsity. The other anecdote relates to the manner of his death, which this author likewise shews to be ridiculous and false. Thefts of this nature are of the most illiberal kind, because the thief might enjoy his booty even though he confessed the person's name from whom he stole it.

In the history of the family of Somerset duke of Beaufort, Mr. Guthrie has published, from the original, a long letter sent by the famous marquis of Worcester in the year 1652, to the powers then in being, offering them his services. The author very reasonably conjectures that this letter having fallen into the hands of the lord chancellor Clarendon, was one of the means that induced the marquis to give up that most unconstitutional patent, investing him even with the regal powers which he obtained from Charles I.

The account of the family of Beauclerc, duke of St. Alban's, presents us with some very important observations and letters printed from originals, which are partly in cyphers, and which throw

great lights upon the secret intrigues and management that brought about the restoration of Charles II.

We have, in the history of the family of Powlett duke of Bolton, a most curious history of his own life, never before printed, written by the celebrated marquis of Winchester, the ancestor of that family, who enjoyed a longer and more uninterrupted course of power and favour in the high station he held, than perhaps any man ever did, especially when we consider that he lived in the reigns of Henry VIII. Edward VI. queen Mary, and queen Elizabeth; and that he held the great office of lord high treasurer of England, being no less than ninety-seven years of age at the time of his death.

Our author has illustrated the history of the family of Russel duke of Bedford, from the rolls of parliament in Edward II.'s time, and other authentic evidences never before printed, which do great honour to his application. In the history of the same family, he has published, from the originals, which are extant in the British Museum, two letters from the first lord Russel, in the time of Henry VIII. one of which is a strong evidence of the high favour in which he stood with that monarch, who afterwards employed him in his most secret, but most arduous, affairs abroad. We meet likewise with many other curious anecdotes of the same family. The author's account of the share which the lord Russel (who was afterwards beheaded) had in the bill of exclusion, and the steps which brought on that nobleman's death, is clear and candid, and his closing reflection is as follows.

'This subsequent behaviour of the people of England, is the best vindication of lord Russel's memory. The nation did not get rid of its fever of loyalty, and passion for slavery, during the remaining part of the reign of Charles II. The frantic behaviour of James at last awakened his subjects, and they adopted the very principles for which the lord Russel had suffered, and had avowed at his death; so that, after the revolution, he was regarded as a martyr for public liberty. The parliament, to testify their sense of the infamous proceedings against him, and, at the same, of his merit and innocence, passed an act on the 16th of March 1688-9, for annulling and making void his attainder.'

Mr. Guthrie, in his account of the family of Cavendish duke of Devonshire, is mistaken if he thinks that account drawn up by Elizabeth Cavendish never before appeared in print, though he, perhaps, is the first author that has published it from the original, which gives it a greater degree of authenticity and exactness. The author has done uncommon justice to the history and characters of the other heads of this illustrious family. The
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history of the Spencer family, (after that of Churchill duke of Marlborough is finished) is enriched with many valuable pieces drawn from old records, especially that part of it which concerns the two Despencers, father and son, who were favourites and ministers to Edward II. Mr. Guthrie places their condemnation and execution in the following light, and we presume the extract will be agreeable to every reader who prefers truth to prepossession. Speaking of the elder Despencer, being made governor by Edward of the city and castle of Bristol, 'The queen, who pursued him, laid siege to both; and the inhabitants being in her interest, Despencer, who was provided with no means of defending himself, was obliged to surrender the city, castle, and his person into the queen's hands. He was then above ninety years of age, and had, during the whole course of his long life, been irreproachable in every part of his conduct, excepting, perhaps, too great a partiality for his son. The queen no sooner had him in her power, than, such was her thirst for his blood, she ordered him to be brought before her, dressed in his coat of arms, and other badges of distinction, as earl of Winchester. She instantly asked him, "What he had to say, why judgment of death should not pass against him?" The old man's answer was, "Ah, madam, may God give us a good judge, and a good judgment; but, if we cannot have it in this life, we shall have it in another." Upon this, a charge against him was produced in writing, by Sir Thomas Wake, the marshal of the army; and, without even the shadow of a legal proceeding, he was, to the indelible reproach of public justice, instantly condemned to death, and executed. I am now to attend his son.

' Froisart, the French historian, says, "That the king, and his son, John of Eltham, and the younger Despencer, behold the earl of Winchester's execution, from a window in the castle of Bristol; from whence they privately escaped on board a ship." The king's intention was, to have gone over to Ireland; but the wind proving contrary, he was forced to land in Glamorganshire, and there he issued writs for raising troops in his name. His flight for Ireland gave the queen and her faction a handle to declare the prince of Wales, who, in the record, is termed duke of Aquitaine, guardian of the kingdom; and the earl of Lancaster was ordered to do all in his power to secure Edward's person, when it was known he was in Glamorganshire. Walsingham, the historian, says, "That the younger Despencer escaped to the castle of Caerfili, in Wales, which he held out till Easter." Be this as it will, it is certain, that the earl of Lancaster, chusing to proceed in the way of negotiation with Edward, that unhappy prince was so much

intimidated, that he gave Despencer up into his enemy's hands, and he was brought to his trial at Hereford, where William Truffel presided as high justiciary upon this occasion, the queen herself being present. It does not appear, that the prisoner submitted to the jurisdiction of the court; but we have in Knyghton, one of our old English historians, the speech which Truffel made, in which he loads him, and his father, with all kind of treason, when he pronounced sentence of death upon him, to be hanged, drawn, and quartered. This sentence was executed with the most shocking circumstances of barbarity.'

It is with the most sensible regret that, in perusing this excellent and expensive work, we meet with many inaccuracies, some of them so gross and so palpable, that they could only happen through an inadvertency that this author cannot be supposed to be guilty of, if he had revised the copy after it was transcribed for, and returned by, the noble personages to whom it was submitted. We cannot help thinking, however, that he is partly blameable, even if that was not the case; and shall, in reviewing the second volume of this work, point out the most material passages, and such as affect the subject. In the mean time we recommend it to the author, as well as to the transcribers, printers, and all concerned in so elegant a publication, that they will, in the subsequent numbers, take such care as will prevent all future complaints. We are in hopes that some attention of this kind is the reason why the work has been for some time discontinued; and we cannot help, once for all, giving it as our opinion, that no work which, like this, requires the utmost care and revision, ought to be published periodically. Any reader of sense will dispense with the delay of a few weeks, and think it well overpaid, if the work comes to his hands with greater accuracy, and more valuable information.

II. *Lettres, Memoires, & Negotiations Particulieres du Chevalier D'Eon, Ministre Plénipotentiaire de France aupres du Roi de la Grande Bretagne; avec M. M. les Ducs de Praslin, de Nivernois, de Sainte-Foy, & Regnier de Guerchy, Ambassadeur Extraordinaire, &c. &c. &c. Imprimé chez l'Auteur, aux Dépens du Corps Diplomatique. 4to. Pr. 1l. 11s. 6d. Dixwell.*

PAtience, pliancy, and moderation, next to, at least, a tolerable good understanding, have ever been allowed to be the most successful talents for ministers of a subordinate rank, who ought to have a retrospect as well as a prospect; and to
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suit themselves to the dispositions of those *for* whom, as well as those *with* whom, they negotiate. The author or compiler of this voluminous production was the substitute of a substitute, and both of them, in their ministerial capacity, were responsible to the tenant *in capite*, the duke of Praslin, who was accountable to the lord paramount, the French king.

It is evident, from the publication before us, that the chevalier D——, by insisting upon his being *mathematically* right, was *prudentially* wrong. He did not consider that a sub-minister, as he was, is not to go to work with a square and compass; and that the line of grace owes its effects to its gentle obliquity. On the very face of his opposition to the will of his superiors, as laid down in this work, there is the strongest reason why he could be no longer employed as a minister: they knew that the most promising process of the political elaboratory may be blown up by too quick a fire, and that the optic which serves us for the useful purposes of seeing and reading, when employed as a burning-glass, may destroy a magazine or consume a cabinet, be their contents ever so precious.

We are sorry that the above reflections are necessary for introducing our review of this work, the publication of which must appear to every man of sense and experience in life to be the result of impracticable abilities, which become not only useless but dangerous, when influenced by disappointed ambition, or impelled by ungenerous resentment. A short state of the chevalier D——'s case, as laid down by himself, will fully illustrate the propriety of our observations, and prove that though he might be right in every particular of what he advances, yet he must be wrong *upon the whole*, because he was deficient in that *sine qua non* of a subordinate minister, a due submission to the will of his superiors, who were, in some degree, answerable for his conduct.

In the year 1755, after finishing his studies, the chevalier D——'s destiny, as he tells us, drew him into embassies, while his inclination led him to war. Cruel fate! especially considering the high pay and easy duty of a French subaltern in the field. He was sent to Russia, where he acted, we suppose, as secretary under one Douglas, a chevalier too, who, we are told, has been as ill rewarded as our author, and perhaps for a like reason. In April 1751, the chevalier D——, nauseated with a court-life, left Petersburg, and carried to Vienna and Versailles the accession of Russia to the treaty between those two courts of May 1, 1756. The two ministers who had then the great management of affairs at the French court, the duke of Belleisle and the cardinal de Bernis, sent him, contrary to his inclination, which led him to a martial life, back to Russia

to serve under the marquis de l'Hopital, to whom he insinuates he was not only secretary but tutor, as the marquis was a mere novice at Petersburg, where our author worked hard for three years, and refused great offers, if he would enter into the Russian service. Being afflicted by the scurvy, and threatened with the loss of sight, he left Russia and came to Vienna, where the French ambassador, the count de Choiseul, now duke of Praslin, entertained him with the utmost humanity, (though he knew nothing more of him than that he was a Frenchman;) and caused him to be cured of all his complaints. Upon his return to Paris, that nobleman's cousin, the duke de Choiseul, procured him a pension of two thousand livres a year, which enabled him to return to his post in the army, where, it seems, he was captain of dragoons, and one of marshal Broglie's aids de-camp.

When the duke of Nivernois was nominated to be ambassador from the court of France to that of Great-Britain, he chose the chevalier D—— to be his secretary; and was so passionately bent upon making his fortune, and spoke of him in such favourable terms to his present Britannic majesty, that he had the unusual honour bestowed upon him of being sent over with the ratifications of the definitive treaty to France, where he received the order of St. Lewis and a pecuniary gratification. Returning to London, he was made minister, and then minister-plenipotentiary, as he says, without his knowledge; and from his conduct it appears, that he looked upon the latter distinction to be a kind of freehold estate, of which he had the life-rent.

From the chevalier D——'s description of his own importance, an ordinary reader who swallows every thing that is French, or of French manufacture, must imagine, that a kind of indelible character is affixed to the name of secretary, minister, and minister-plenipotentiary. If he looks into Wiquefort, Lamberti, and other authors quoted by the chevalier D——, he will be confirmed in his notions; and to do our author justice, he seems to have studied those authors to great perfection. But who appointed them the diplomatic legislators? Is there the least foundation for a legislation of that kind? None. As the law of nations is no other than the practice of nations, the laws of legation are no other than the practice of courts, and their conformity to any general rule is merely matter of conveniency. Notwithstanding this, we cannot help thinking that somewhat more than a tacit arrangement of those matters ought to be agreed upon among the European powers. But supposing that such a constitution was actually to take place, it is ridiculous to imagine that it ought

to affect the internal police of a court, or the prerogative which every prince ought to enjoy of being served by what ministers or in what manner he pleases.

After the count de Guerchy, upon the return of the duke de Nivernois to Versailles, had been appointed ambassador-extraordinary to the court of Great-Britain, the chevalier D—— had the intendance of his household (which seems to have been established out of that of the duke de Nivernois) in London. The count, according to the chevalier's relation, and indeed by his own letters, was dissatisfied with the expence of his household before his arrival; though our author, by the current accounts he has published, seems to have been a very notable oeconomist, as must be evident to any one who is acquainted with the charges of housekeeping in London and Westminster, and who will take the pains to inspect the several articles of his disbursements, as published in this work.

In the mean time, the court of Versailles thought proper that, upon the count de Guerchy's arrival in England, Mr. D——'s functions, as minister extraordinary, should cease, and that he should resume his office of secretary to the embassy. We are ashamed, in behalf of a gentleman who has some parts and learning, to particularize the absurdities of conduct into which this degradation, as he thought it, of character, led the chevalier. As if he had been afraid of his own firmness, he writes to his friend the duke of Nivernois, in the true *Scudery* stile, that if he thought he should be mean enough to change his mind (viz. in submitting to his degradation) tomorrow, he would throw himself into the Thames to-night. In another letter he burlesques an anecdote told of Charles XII. when he was little better than an infant, that if he took a town, the devil should not take it from him, by saying, "that if he was appointed a prelate against his will, the devil should not deprive him of his bishoprick." In short, the chevalier adhered to his resolution so firmly, and at the same time behaved so ridiculously and absurdly, that the duke de Praslin sent him a letter of revocation, ordered him to repair to Paris, and there to wait for his commands, but prohibited his appearing at court. Mr. D—— refused to comply with this epistle, or to present his letters of revocation to his Britannic majesty, for which he was very justly, by an authoritative notice given in the London Gazette, discharged from appearing at the court of Great-Britain. His resentment of this usage, unexceptionable as it was on the part of the French ministry, broke out into various indecencies*, and have been crowned by the

* See Critical Review, vol. xvii. p. 66.

very extraordinary publication before us. As to the subsequent panics about being kidnapped, which the chevalier seems to be full of, and with which he attempts to alarm the people of Great-Britain, they are too improbable, and therefore too contemptible, to be particularized here.

The above, as to facts, is a true and concise state of Mr. D——'s case, taken from the work we are now reviewing, which must surely fill every man of honour with indignation. The letters he publishes were confidential; and those of the duke de Nivernois are the effusions of a good, a friendly, and an unsuspecting heart. Few correspondencies, unreserved as that between the chevalier and the duke is, could bear the fiery ordeal of publication; but, happily for his grace's character, it appears more pure from the trial; and the duke de Praslin, from the testimony of those letters, and from the apologies that our author makes for his own conduct, appears to be a very shrewd minister. Mr. D——'s letter of revocation above-mentioned, is dated October 4, 1763. In this collection it is followed by an intellectual and personal portrait of that minister; but as we cannot answer for the likeness, we shall not transcribe it. After the above date, the chevalier, it seems, received letters from other persons at the court of France, by which it appeared they were entirely ignorant of his revocation. This circumstance he immediately laid hold of to pretend that there was some mistake in the revocatory letter, and he therefore continued his functions; whereas this incident only proves the duke of Praslin to be a minister, who, like all other great ministers, carefully conceals the peculiar business of his own department; for it appears that he had not imparted the chevalier's revocation even to his friend and cousin the duke de Choiseul.

It is the province of literature to be impartial, and characters of all nations ought equally to be under her protection. We can by no means agree that this publication can be of any disservice to the characters of the French ministry. The letters of the dukes de Choiseul and Praslin shew them to be men of sense and honour, and we think they redound to their credit. Even M. de Guerchy is far from appearing in a contemptible light, from this collection. He might think, it is true, that there is no world out of France, and that all England is not worth the money of his appointments which the chevalier spent: but this we apprehend to be the epidemical notion of his countrymen, who never have resided at London; for the duke de Nivernois, in one of his letters before us, very frankly says, that he can do more with 1500 l. in Paris than he can with 3000 l. in London. This, no doubt, appeared a most monstrous

stirous paradox not only to the count de Guerchy, but to all the French court, which, for seven years before, had not had an ambassador in England; for M. de Bussy was not invested with that distinction.

We should ill acquit ourselves as Reviewers, did we not exhibit some specimens to justify the amiable character we have given of the duke de Nivernois, the tenderness of his friendship, and the goodness of his heart, towards the chevalier D——. The following letter from his grace to that gentleman, is dated the 9th, 10th, and 11th of September 1763.

‘ Pardieu, mon cher ami, c’est une terrible chose qu’une tête de dragon, & quand cela se cogne contre une tête de ministre, (comme mon ami Praslin) autant vaudroit se trouver à un tremblement de terre. Sérieusement parlant, vous avez mal fait de lui écrire cette diable de lettre qui l’a tant ému, & vous avez mal fait aussi, avec votre permission, mon cher ami, de faire dépenser à Guerchy près de la moitié des appointemens qu’il a par mois. Mais ce n’est pas le tout de gronder, il faut aller au fait & au remède. Il y a deux choses à mettre hors de souffrance.

1°. Votre état à venir, c’est-à-dire, à l’arrivée de l’Ambassadeur.

2°. La dépense actuelle à paier, *Sur ce dernier point, je crois qu’une gratification, soit sous votre nom, soit sous celui de M. de Guerchy, mais dans l’un & l’autre cas au profit de celui-ci, servira à boucher le trou de vos diners, & on n’en parlera plus.* Quant au premier article, celui de votre existence future à Londres, voici je crois [*mais je n’en suis pas sûr*] comme cela s’arrangera, & si je ne me trompe bien fort, vous en serez content. *Vous ferez les fonctions & le travail d’un secrétaire d’ambassade, mais vous n’en prendrez point le titre. Vous reprendrez celui de résident & on vous enverra pour cela de nouvelles lettres; attendu qu’il s’est glissé par mégarde, dans les premières, une clause qui ne les rendoit valables que jusqu’à l’arrivée de l’ambassadeur. Lorsque l’ambassadeur partira au commencement de l’été de chaque année pour venir passer trois-mois à Paris, vous tirerez alors de votre poche votre résidence, & vous ferez les affaires en cette qualité jusqu’au retour du pauvre Guerchy, que vous les remettrez en-poche, & ainsi de même chaque année.* Après y avoir bien mûrement & amicalement réfléchi, je trouve que cet arrangement est fort bon pour vous. Car enfin vous serez, moyennant cela, résident pendant quelques années à la plus importante cour de l’Europe; à votre egard, cela vous vaudra mieux que d’être ministre plénipotentiaire ailleurs, & vous ne sauriez manquer d’arriver par-là, ou à une retraite fort honorable, ou à quelque belle & bonne place à Versailles; or comme en toute chose il faut considérer la fin, j’argue

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de tout ce que dessus que vous devez être content. Quant aux appointemens, je pense qu'il faut qu'on vous donne douze-mille-livres per an, soit comme appointemens, soit par forme de gratification ; & je pense que, si on vous les donne, vous devrez encore être fort content du côté de la finance. A ce propos je vous prie, mon cher ami, de songer à une vérité que j'ai reconnue également vraie dans tous les païs : c'est qu' excepté dans le places, qui par elles-mêmes affichent la grande représentation, ce n'est point par la dépense que la considération s'obtient, c'est même plutôt par la modestie & par l'économie. Cela est aussi vrai à Londres qu'ailleurs, & notre ami le comte de Viry en est un bel exemple.

' Adieu, mon cher dragon follet, je vous embrasse très tendrement & vous prie de dire mille-chores pour moi au bon Maty. Ma famille & madame de Rochefort vous disent mille choses. Vous l'avez échappé belle de n'être pas au Luxembourg quand vous avez écrit votre belle lettre au ministre, car vous auriez eu les oreilles rudement tirées ; mais je crois qu'on les auroit baissées après pour les guérir.'

We here subjoin, for the benefit of our readers who do not understand French, a translation of the above letter.

" Egad, my friend, a dragoon's head is a most terrible thing, and when it encounters that of a minister, (such as my friend Praslin), produces somewhat like an earthquake. Seriously speaking, you have done wrong in writing him that devil of a letter which has disordered him so much ; and, by your leave, you are likewise in the wrong, in having made de Guerchy expend almost half of his monthly appointments. But we are not to grumble, the business is to apply to the point, and the remedy.—There are two things principally to be provided for :

" First, your future establishment, I mean after the arrival of the ambassador.

" The second is, the actual expence to be defrayed. With regard to the last head, I believe that a gratification either under your name or that of Mons. de Guerchy (but under whatever name it is, the profit must be his) must solder up the flaws in your dinners, and then they will be no more heard of. With regard to the first article, that of your future department at London, it will (though I am not very sure) be settled in the following manner. You shall do the duty and work of secretary to the embassy, but you are not to take the title. You are to resume that of resident ; and for that purpose new letters of credence will be sent you, supposing that, through inadvertency, a clause has slipped into the former, which renders them valid only till the arrival of the ambassador. When the ambassador, at the beginning of every year, goes to pass two or three months

months at Paris, you are then to take your letters of residence out of your pocket, and assume that character till the return of poor Guerchy, when you are to put them into your pocket again. After having, in a deliberate and friendly manner, reflected on this disposition, I think it will suit you extremely well, as you thereby become, for some months, resident at the most important court in Europe. With regard to you, it will be better than your being minister plenipotentiary elsewhere, and thereby you cannot fail of obtaining an honourable retreat from business, or some fine snug place at Versailles. Now, as in all things we ought to consider the end, I argue that, upon the whole, you have reason to be satisfied. With regard to your income, I am of opinion they ought to give you 12,000 livres a year, either by way of appointments or gratuity; and I think, if they do that, you ought to be contented, with respect to your finances. Now, my dear friend, I beg that you would mark one truth, which I have found to hold equally true in all countries; and it is, that, excepting in places where magnificent appearances are necessary, it is not at all the expence, but the character, that is successful; and that character is chiefly established by modesty and oeconomy. This holds equally true at London as elsewhere; and of this our good friend de Viri is a noble example.

“Farewell, my dear mad-headed dragoon. I most cordially embrace you, and beg that you will make a thousand compliments for me to honest Maty. My family, and madam de Rochfort do the same to you. You had very good fortune in not being at Luxembourg when you wrote that curious epistle to the minister; for you would have had your ears finely pulled, though I believe they would have kissed them afterwards to have cured them.”

All the other letters of the duke de Nivernois in this collection are in the same sprightly, but rational, strain; full of friendship, modesty, and good sense. As to those of the chevalier, they are no other than commentaries upon the words *puis ministre, puis secrétaire, puis ministre*. The reasoning of M. D—— upon this text is very good, but it is all built on a wrong-headed principle. He supposes a system where none exists; he fancies wrongs when none are offered: and therefore we cannot be so unjust to our reader and the printer, as to employ the paper of the one, and the time of the other, in transcribing any of his letters, which, in point of composition, are by no means despicable. We cannot, however, put up with our author's pedantry, in pouring forth on all occasions, very unappositely, the smatterings he has of classical learning, in allusions and quotations.

From

From reading the work before us, two national objects occur. The first is, the chevalier placing to account 195 l. disbursed to several English artizans of both sexes, belonging to the manufactures of printed linnens, inveigled by Mons. Lescallier from London and the adjacent places, to enable them to go abroad. We may think this poaching; but it is, in fact, fair game; it is what Englishmen often practise in other countries, and why was not Lescallier to do the same in this? It ought, however, to put the government and the police of this kingdom upon their guard against such practices, which are undoubtedly of the most dangerous and alarming consequences to a trading nation.

The next consideration we have to offer to the public is still more important. No man of sense who has read the history of Europe for two centuries back, can doubt that the French monarchy has owed its greatness to the universality of its language, more than the force of its arms. The latter, when opposed to Britons *singly*, has, by experience, been found to be despicable; when Britons have been joined by Dutch and Germans, they have been but too prevalent. Those days, it is to be hoped, are now over; and the duke de Praslin has recourse to his country's surer source of aggrandizement; we mean the universality of her language, for, by the collection before us, we perceive that he has formed a project of a French Literary Gazette, towards which our work, among others, is to contribute.

This scheme is found to be worthy the attention of that court and ministry; and whatever its effects may be towards this nation, we cannot help thinking that it ought to dignify the duke de Praslin with the appellation of a French patriot; and it would be illiberal in us not to own that distinction to be due to his merit.

It is, at the same time, with the utmost reluctance, that we acknowledge, from the publication before us, the French ministry to be men of sense and moderation; that their nation seems to be making wide strides towards liberty, which, if they ever shall attain to, we are afraid *actum est de nobis*; and that the author of the work before us has been all this while most miserably, like the serpent in the fable, licking the file, and imagined his own blood to be that of the instrument.

III. *Examen des Lettres, Memoires, & Negociations particulieres du Chevalier D'Eon, Ministre Plenipotentiaire de France, aupres du Roi de la Grande-Bretagne, dans une Lettre à Mr. N * * * *. 4ro. Pr. 5s. Becket.*

THOUGH the circumstances of the gentleman whose work is examined in this pamphlet, ought to keep him sacred from insult, yet we are sorry to observe, that he has incurred his misfortunes in a manner that entitles him to no favour from any of his countrymen, excepting those who can make allowances for human frailty. The author of the performance before us treats him as a literary assassin; we wish there was not too much reason for the charge. He then endeavours to convict the chevalier of falshood on the title-page of his book, which the latter says is printed at the expence of the 'corps diplomatique,' or the diplomatic body; meaning, we suppose, a common purse made up by the ambassadors, and retainers or limbs of legation, in and about London. 'I have, says this author, great respect for the front of a book, but I believe this title-page begins with a lie.' 'I am, continues he, acquainted with all the ministers residing now in England, who are too conversant in Aristotle's chapter of oeconomy not to know how to put their money to a better use. I can answer for the envoy of B——; I can almost engage for the minister of his P——n majesty; and I'll lay a wager that the resident of V—— never gave a shilling towards this publication. Perhaps, indeed, the secretary to the embassy from the crown of S—— may have thrown away a few pieces; but a secretary and a plenipotentiary can never constitute the diplomatic body: we might as well pretend that a curate and a clerk compose the clergy of France.'

This examiner then proceeds, but not in a very candid manner, to dissect the rest of M. D'Eon's work. He tells us, that the chevalier has very improperly inserted the word *negotiations* in his title-page, and indeed we are of the same opinion. 'The word *negotiation*, says he, is only applicable to the affairs of crowned heads, especially when made use of by the agents who actually negotiate them.'——'Our author, says the examiner in another place, has scarcely given us any thing of his own; 'tis the printer who has made his book.' This observation is virtually, though not literally, true. The chevalier gives us a great deal of his own; but we so far agree with this examiner, in thinking that five pages of his book might more than comprehended all he says. Our author then proceeds to examine what M. D—— calls *Pieces jus-*

tificatives, or justifying pieces. Most of them, he says, are mere matters of form and indifference; and indeed it cannot be denied that the chevalier has strained very hard to furnish out materials for his book, sometimes even to a ridiculous degree. The author, who, by the bye, writes in the epistolary stile, then gives us a sketch of M. D'Eon's unmerited good fortune, the substance of which is to be found in the preceding article. We must observe, that this examiner writes like a Frenchman, to whom the honour of serving his crown and master ought to be a sufficient reward for the most laborious fatigues of the field and cabinet; and he entirely silences the chevalier by observing, that his fatigues in running all over Europe, from Moscow to Vienna, from Vienna to Paris, from Paris to London, and forwards and backwards, and backwards and forwards, by order of the French ministry, have been rewarded with a pension of 2000 livres. This is a *substantial argument* to convict the chevalier of ingratitude: for, even by his own account, after all the office-deductions are made, he might have put *very near* 70 l. sterling a year into his pocket; a sum which, we will venture to affirm, exceeds the income of some gentlemen's servants in England, even when we make the utmost allowance for their card-money, board-wages, and other perquisites.

After all, we cannot admit this examiner to be quite fair in some part of his representation of the chevalier's conduct. 'The sieur D'Eon, says he, had no more hand than the doge of Venice in the peace of Europe: the duke de Nivernois took all the trouble upon himself.' By your leave, Mr. Examiner, this reasoning is not conclusive. In the first place, we are to believe the duke de Nivernois rather than you, and his letters are full of encomiums upon the chevalier's zeal, diligence, and address; which we cannot think he would have been so lavish of, had D'Eon been destitute of all merit as a secretary. In the next place, whoever recollects the circumstances of the juncture must know very well that the duke de Nivernois' legation here was a matter of form rather than business, all the thorny part of it having been adjusted long before among the other ministers of the two crowns. But notwithstanding this observation, a secretary to a French embassy at London, will always find sufficient business to employ him, and daily opportunities of exerting his experience and sagacity.

'The aid-de-camp, says this examiner, was no sooner named plenipotentiary, than his head was turned. Some days after his creation, when the ministry proposed to him an alternative of titles, he haughtily answered, *Aut Cesar aut nihil*, and

and he is become the latter.' We cannot help thinking that the tone of importance assumed by the chevalier, which the more firm it was appears still the more ridiculous, exposes him but too justly to the censure of his examiner. It is seldom seen that a French sub-minister puts himself upon a footing with his principal; and indeed such a conduct is absurd in the minister of any nation. A public character conferred by the sovereign is like clay in the hands of the potter; and we are of opinion that there is not a man of sense in England employed by the government in the capacity which the chevalier D—— held, who would have hesitated one moment in embracing the alternative, and making his choice.

The author next attacks Mr. D—— for pretending that his misfortunes were owing to his having openly espoused the cause of the duke de Broglie at the court of England; an allegation which is too ridiculous to be refuted. The illustrious personage who, as he pretends, drew that opinion from him, is too equitable to allow him to suffer for any confidential discourse that passed between them. There was a plain and an inevitable reason for the chevalier's disgrace, and the London Gazette announced it to all the world.

As we have been already so full in our review of Mr. D——'s work, we shall be the more sparing of either praise or censure with regard to this examination. The author is a good writer, and his stile is superior to that of the chevalier: but we cannot think it possible to acquire any reputation in refuting a work which refutes itself. Neither has the author acted fairly in retailing Mr. D——'s letters to his mother, whom, this writer says, he insults in his negotiations, but, as we think, without foundation.

IV. *Instructions for young Ladies on their entering into Life, their Duties in the married State, and towards their Children.* By Madame le Prince de Beaumont. 2 Vols. 12mo. Pr. 6s. Nourse.

THE variety of attempts that have been made in the present age towards improving the education of youth, highly deserves the public acknowledgment. This is particularly true in regard to young ladies, whom the prevalence of custom has hitherto confined rather to the learning of modish follies, than to the acquiring of useful accomplishments. Dancing, singing, speaking French, playing at whist, quadrille, &c. are the excellencies of the fair sex; while the cultivation

of the mind is almost totally neglected. Madam le Prince de Beaumont, author of the work now before us, has deviated from the common plan, in delivering her instructions for the education of young ladies. She does not pretend to teach them any new modes, or fashionable ways of making a fortune or figure in the world, but to ground them in the principles of true honour and virtue ; in short, she shews them how to love and serve God, to meditate on the Gospel, to bring themselves to a thorough knowledge of the purity of its morality, and of the necessity of practising it. Thus our author acts rather as an evangelical teacher, than as a modern school-mistress : and indeed she is not ashamed to acknowledge, that it has been her practice upwards of twelve years to teach children to love and serve God, and thus to obtain everlasting life.

Yet what benefit has she reaped from her new method of instruction ? ‘ Nothing, she says herself, but a few subscriptions extorted by importunity, and the title of a ridiculous prude, that has invented austere practices utterly inconsistent with the high life becoming persons of quality.’ ‘ But is it for that high life, she says again, that God has brought us into the world ? No, God has made us to know him, to love him, and to serve him, and not to learn languages, music, and dancing.’ The reader will observe that this is a good deal in the stile of the Tabernacle : yet our author says she does not take upon herself the title of a mistress of morality ; she must have starved with it ; she was obliged to shroud herself under that of a teacher of French, history, and geography. One would, indeed, imagine, from her talk, that she had been a Jesuitess ; and that, under the cloak of teaching the profane sciences, she had a design of introducing the popish religion : yet, to do her justice, she is very reserved on that head ; for, in the whole work, she has scarce let any thing fall that can be said to border upon popery, except the article of images, where she clears her church (for she acknowledges herself a Roman Catholic) from the imputation of idolatry. She says there is a wide difference between speaking of religion to her scholars, and justifying it against any calumnies : that her church was injured : that it abhorred idolatry : that it did not believe any virtue resided in the images : and that the honour she paid them entirely related to the object represented by them. Had her scholars, she adds, thought her capable of professing a religion tolerating idolatry, they were too knowing not to have abhorred both her and her instructions. But here our author does not seem to express herself with any kind of precision. If her religion does not tolerate idolatry, it tolerates

rates nothing but itself: indeed, we wish it were a greater friend to toleration; it would be much better for the good of religion, and the happiness of society. By tolerating idolatry, madam de Beaumont must certainly mean preaching up an idolatrous worship; and whether it does or not, we leave to our learned divines to determine. This we shall only observe by the way, that according to this lady's way of reasoning, the generality of the pagans, or at least the most sensible part of them, were not idolaters; for surely they did not believe any more than the Roman Catholics, that any virtue resided in the images; and the honour they paid them must have been referred to the objects represented, and not to the representation. But these ladies were so young, that they could not be called *knowing*; much less were they capable of judging of their mistress, or of her religion: and even had they been capable, they would neither have abhorred her nor her instructions, provided these were not upon the subject of idolatry; and as for herself, were she never so great an idolator, we apprehend it would rather have rendered her an object of pity than detestation. The truth we suppose to be this, that the young ladies knew madame de Beaumont to be a native of France, and looked upon her as a woman of good sense and education, but gave themselves no manner of concern about her religious principles. Perhaps it would better if this point were more attended to by parents, and the education of children were not committed to persons of a different persuasion: it is often the cause of unsettling the minds of their pupils, and of rendering them indifferent about all religion.

In regard to the practice of morality inculcated in this work, our author will certainly appear too severe to the generality of her readers: the doctrine she establishes throughout is intirely inconsistent with the customs and maxims of the world: to practise it her pupils must renounce the gay part of life, and forego all fashionable diversions; there is no such thing, she says, as reconciling God and worldly pleasures; no serving two masters: and if you complain to her of the severity of this doctrine, she desires you to expostulate with Jesus Christ. He is the author of the gospel; and all she does is to persuade her pupils to give attention to it. One would think they might as well give attention to Mr. W——f——d; but madame de Beaumont despises the censure of English critics; she is gone back to Paris, far out of their reach; her health will require her to be absent several years, and she even doubts whether it will be ever given her again to behold the delightful banks of the river Thames.

So much for the religious part of this work. As to the method and form, it differs very little from this lady's other compositions, known all over Europe by the name of Magazines, and this, though it goes by another title, is properly a continuation of the *Misses Magazine*. It is written in the way of dialogue. The *Dramatis Personæ* are Mrs. Affable, (viz. Madame de Beaumont herself) and her pupils, Lady Sensible, Lady Witty, Lady Violent, Miss Sophia, Miss Bella, Miss Rural, &c. She desires the reader not to give himself any trouble in regard to the originals of her speakers. The main part has been taken from the conversations of her scholars; the ground she worked on was real; the embroidery is the fruit of her own fancy.

These dialogues contain a whimsical intermixture of history, fable, romance, casuistry, points of law, political debates, and religious discourses. The conversation generally opens with the history of the New Testament, upon which Mrs. Affable makes her remarks. Then they proceed to the Roman history, where Mrs. Affable now and then entertains her pupils with a dish of politics. If the conversation takes too serious a turn, she enlivens it with a little story, or novel, always containing some useful instruction. The dialogue, upon the whole, is sprightly and animated; the characters very natural, and well sustained. The observations are frequently judicious; and the reader is often entertained with pretty smart queries from the young speakers. Sometimes a theological question, or a case of conscience, arises; and Mrs. Affable shews herself well skilled in casuistry and divinity. One would think she had read all the fathers and commentators; when, perhaps, she has been assisted by her father-confessor: for she says, it is necessary to have a spiritual director, which is something bordering upon the doctrine of auricular confession.

The young ladies of the present age will never relish madame de Beaumont's casuistry. She seems to be a rigid Jansenist; she allows of no plays, balls, nor assemblies. But why so cruel to the young ladies? It is because, she makes answer, it is at balls, at play-houses, and assemblies, the world generally erects its throne; there it is, that we contract so many maxims contrary to the gospel. *As youth must take its pleasure, it is the season for merriments. Happy are the rich; it is a fine thing to be a man in power, &c.* These places are, therefore, extremely dangerous; and when, through an indispensable necessity, we cannot avoid being there, we should go as to an infected place. Very austere indeed, Mrs. Beaumont! So, the young ladies of Great Britain are to look upon the theatres as places of infection. But if they are such horrid places, why should we go thither at all?

Is there any reason to justify our exposing ourselves voluntarily to a dreadful contagion? But how comes the theatre to be a place of infection? Because, she says, it tends to foment the spirit of the world, and to interest us for persons really vicious, though possessed of some apparent virtues. She gives us an instance in the tragedy of Douglas. Douglas's mother is overwhelmed with grief for the loss of her only son, whom, at length, she finds again; this son is a hero, that is, a man whose chief ambition is to distinguish himself in battle. This son is obliged to leave her, and in his behalf (for this lady is a Christian) she makes the most pathetic and most moving prayer. "If there be a Providence," she says, "it is obliged to watch over her son, for he is a man of virtue." What noble sentiments! A few minutes after this prayer, the son returns on the stage, just expiring, for one of his enemies has assassinated him. At this his mother falls into the most violent despair, breaks away from the company, and soon after news is brought that she has thrown herself from a rock. Now, says Mrs. Affable, the heroine of this play is a mother doatingly fond of her son, so as to destroy herself on his account, and the hero a man who is a stranger to real virtue, and whose mind is engrossed by excessive ambition. And yet we like the woman who killed herself; and are extremely concerned about her son. But Mrs. Affable does not consider, or is not, perhaps, acquainted with, the end of tragedy, which is to purge the passions by terror and surprize. The heroes and heroines are not always proposed as objects of imitation; but their tragical actions are represented on the stage, in order to produce a terror, which should teach us to moderate such passions as were the cause of those dismal catastrophes. This being the end of tragedy, that of Douglas will certainly be productive of such an effect. We look upon the mother of Douglas as a parent excessively fond of her son, so as to lose her reason upon seeing him die by the sword of an assassin. This at once excites our compassion, and strikes us with terror; it teaches us to moderate our passions, and to aspire to such a fortitude of mind, as may enable us to bear so heavy a loss, rather than kill ourselves through grief. But in the character of the son, there is nothing reprehensible; he loved war, and was sorry to die before he had distinguished himself by some great victory. Such was the character of many of the great men of antiquity, who sacrificed their lives in defence of their country, and whose names are transmitted in the records of different nations to the latest posterity.

We have done with madam de Beaumont as a casuist and a critic: we now come to view her as a philosopher and divine; for indeed she attempts to shine in every thing. And here we

must own, she seems to have a knowledge above her sex, a knowledge rather acquired by reading the works of school-divines than by her own meditations. Speaking of the parable of the talents in the gospel, she shrewdly applies it to three sorts of persons. The five talents are the light of the gospel, which is given to all Christians. They who worship God and not Jesus Christ, as the Turks and Arians, are they who have received the two talents. The pagans and the idolators, who are left to the law of nature, are those who have only one talent given them. Now what does God require of these three sorts of persons? To improve the talents they have received; the Christian in labouring daily after perfection, by the practice of the evangelical precepts; the Turks and Arians, in paying that worship to God, which conscience dictates; and the pagan, in performing the duties of the law of nature, which God has planted in his heart. But what will be the result of this fidelity in practising what we know, and duly improving our talents? An increase of talents, she says, that is, of light and knowledge. Hence God, were it necessary, would make his gospel known by a miracle to him, who makes a right use of the single talent which he received, and of the grace given him for its improvement. This she pretends to confirm by the stories of Cornelius the centurion, of Philip and the eunuch, of St. Paul and Ananias; all taken from the Acts of the Apostles. But, lest our female divine should be suspected of Pelagianism, in speaking of the power of pagans to follow the law of nature, she declares, that she does not mean they can observe it by their own strength, for of ourselves we can do nothing that deserves faith and salvation. They are gifts purely gratuitous, as we cannot obtain them but by the assistance of a preventing grace, which God gives to all men. He works in us the beginning and completion of our salvation.

But not satisfied with declaring that the pagans cannot follow the law of nature by their own strength, she goes further, and will not allow them to be capable of performing a virtuous action. After the most exact and impartial examination, she has not been able to find in paganism one single irreproachable virtue. According to her, the morals of the pagan philosophers were depraved, and this depravation was a punishment for their impiety towards God, since having known him by his works, they did not glorify him. The sages of paganism, with all their philosophy, were bad men. And again, we shall find among the most moral pagans, vices honoured with the name of virtues; yet from the faithful practice of those false virtues, we are not to conclude they were upright men. There was not one virtuous man in Sparta, because they were attached to

the practice of vice, dignified with the name of virtue. Strange indeed! Mrs. de Beaumont. Are not a regard to old age, temperance, frugality, sobriety, love of one's country, virtues? and were not these all practised by the Spartans? That does not signify, says our author, they were only good qualities; and of such even the most wicked among us are not entirely destitute. An avaricious man may be chaste and temperate, and may hate back-biting and slander; these are very good qualities; but they are only conditional; he shall only observe them while they do not clash with his predominant passion: suppose an opportunity offers of gaining a large sum of money, then farewell virtue, and all hatred of lying and slander. The miser then will turn his back on those virtues, which seem the most natural and dear to him, they always give way to his avarice. What then? Does that alter the nature of things? or hinder chastity, temperance, &c. from being really virtues, because they sometimes are obliged to yield to a man's predominant passion? Yes, says madame de Beaumont, virtue is single, and but one, and cannot be divided; so that without loving all the virtues, we cannot, in reality, be possessed of any one. Then because a man is not chaste, he is a drunkard, a liar, an usurer, a thief, and guilty of every vice? But how is this to be applied to the poor pagans? 'They are all ready, says our author, to sacrifice their good qualities, (for you must not call them virtues) to their favourite passion or propensity; and this hinder them from being really virtuous.'

The whole of this religious jargon, which denies the pagans to have been possessed of any real virtue, arises from a scrupulous delicacy of some Christians in regard to the necessity of divine grace. They imagine that to allow any virtuous action in a pagan, would tend to an indifference in religion, and to diminish the merits of a Redeemer. But we do not see how this consequence at all follows; and if we may fairly speak our mind in regard to the controversy, which has made a great noise among Christians in different ages, it seems to be only an *ονομαστικα*, or verbal dispute: for if by the word *virtue*, we mean no more than a moral habit, which inclines us to perform reasonable actions, we do not see how it is possible to maintain that among the pagans there was no such thing as real virtue. A person might as well attempt to prove that the pagans never performed any reasonable actions, that is, such as were agreeable to right reason; which would be much the same thing as attempting to prove that they were all mad. Some of the fathers, indeed, as St. Austin, have spoken contemptuously of the virtues of the pagans, as if they were only false virtues; but then they spoke of them only with regard to a future state, and
eternal

eternal happiness. They allowed them to be virtues, but not such virtues as would lead them to heaven, but only deserving of temporal rewards. St. Austin himself, in the fifth chapter of the 5th book of the City of God, says, that the Romans received that empire and dominion, which spread their name throughout the world, as a reward for their extraordinary virtues. If their virtues were no more than vices, according to the doctrine of some who pretend to think as St. Austin, it would follow that God had rewarded vice; which would be a great absurdity.

But whatever St. Austin might think, for he is of no authority with us, it is impossible to suppose, that there was no real virtue among the pagans, without contradicting scripture and right reason. From several passages of the Old Testament, it appears that the moral actions of the heathens had some kind of merit. Thus, in Exodus, the two midwives, Shiphrah and Puah, received the divine blessing for saving the Hebrew men-children, whom Pharaoh ordered to be put to death. Thus the prophet Daniel advises king Nebuchadnezzar to break off his sins by righteousness, and his iniquities by shewing mercy to the poor. And St. Paul says, that the Gentiles which have not the law, do by nature the things contained in the law, for these having not the law, are a law unto themselves. Shall we say, that the Deity rewarded evil actions? That Daniel advised the king to commit wickedness? That St. Paul spoke too much in favour of infidels? And would it not be ridiculous to pretend, that, among the pagans, a child who loves and respects his father does not perform a virtuous action? Or that a person who exposes his life for the service of his country, who relieves his neighbour in distress, or uses violence to himself rather than indulge his unlawful passions, is not a good man, and worthy of praise and reward? Does the difference of religion alter the nature of the action, and make that to be a virtue in a Christian, which was a vice in a pagan? or vice versa?

But the foundation of this opinion is a most unjust and uncharitable presumption, that all the good actions of the pagans proceeded from vanity and self-love; whence it is inferred, that they were vicious at the bottom, and, of course, unworthy of bearing the name of virtue. But we deny that all the pagans without exception acted upon such a motive; both reason and charity oblige us to have a better opinion of many of them, and believe that they embraced the side of virtue, only to render themselves agreeable to the Deity: for they oftentimes made it a point of glory to despise glory; *gloriam qui spreverit, veram habebit*. Liv. dec. iii. l. 2. And Seneca, in one of his letters, observes, that a person truly virtuous ought to despise all honour

honour and reputation, and trample it under his feet, when it comes in competition with his innocence; *justus esse debet cum infamia*. And in another place the same philosopher affirms, that he who wants his virtuous actions to be trumpeted about, sacrifices to glory and not to virtue, *qui virtutem suam publicari vult, non virtuti laborat, sed gloriae*. What foundation have we to believe, that Scipio's chaste behaviour in regard to the fair captive, was entirely owing to a motive of vanity? Why should not we rather think, that his intention was to do a thing agreeable to the Author of nature, and from a virtuous motive? And indeed God only is the searcher of hearts, and sees our most secret intentions. For us to give a worse interpretation to the action of others, than we should chuse they gave to ours, is unreasonable and unjust. The same may be said of all the other virtuous actions of pagans, recorded in history. Is it not unjust and absurd to pretend that the friendship between Pithias and Damon proceeded from vanity rather than from affection? By the like way of reasoning, a pagan might misinterpret the virtuous action of Christians, and impute them to the same selfish motive. Both imputations are equally unfair. There is no doubt but many pagans as well as Christians performed good actions, to satisfy their conscience, and because they considered themselves as bound so to act by the law of nature. All mankind have a ray of light, which excites them to the observance of that law. Whether this be sufficient to lead them to salvation, is another question belonging to the doctrine of grace, with which we have nothing to do: all we say is, that it is impossible to prove that the good actions of the pagans proceeded from motives of vanity and ambition; that if they were not owing to such motives, they were virtuous actions, even though they might not lead to heaven. But surely if the pagan performs the duties of the law of nature, which God has planted in his heart, it is very hard to suppose that the performance of those duties will not lead him to a state of future happiness. The late ingenious M. de Montesquieu is said to have written a treatise, to shew that the idolatry of most of the pagans did not deserve eternal damnation; we could wish this treatise had been published, as he entered into the depths of this most important and delicate subject, with that judgment, decency, and justness, which distinguish all his writings.

But if madame de Beaumont is not the best philosopher and divine in the world, she is a very pleasing writer, and has a pretty smattering in various branches of literature. Her particular excellence is her manner of telling a story, which, indeed, is most agreeable and entertaining. Those who understand

French

French will be better pleased with the original ; yet the translation is natural and easy. But what adds greatly to the merit of the work is its being enlivened with a number of excellent novels, from which the reader must receive both instruction and amusement.

V. The New Testament : carefully collated with the Greek, and corrected, divided and pointed according to the various Subjects treated of by the Inspired Writers, with the common Division into Chapters and Verses in the Margin ; and illustrated with Notes Critical and Explanatory. By Richard Wynne, A. M. Rector of St. Alphage, London, and Chaplain to the Right Honourable the Earl of Dunmore. In Two Volumes. 8vo. Pr. 12s. bound. Doddsley.

AS the writings of the New Testament contain the history of our redemption, the rules of our duty, the discoveries of a future state, and the like important subjects, they are of infinite consequence to mankind, and therefore ought to be preserved with integrity and care. The various lessons should be compared, and the most rational and authentic adopted into the text. The errors of men should never be received for the wisdom of God. Every palpable mistake should be rectified ; every manifest interpolation rejected ; or, if we may use the expression, *every plant eradicated which our Heavenly Father hath not planted*. This business, however, requires the greatest sagacity and judgment ; and whoever undertakes to cultivate this holy ground, should take particular care, lest he root up the wheat, while he removes the tares. The punctuation, though perhaps it may be thought a trivial circumstance, should be carefully observed, as negligence in this particular will throw darkness over the clearest argument. Nothing, however, has been more injurious to the sacred writings, than the common method of dividing them into chapters and verses ; by which means the chain of reasoning is broken, the sentences mangled, the eye misguided *, the attention bewildered, the true meaning lost, and strange hypotheses invented : for the grossest absurdities and the most flagrant blasphemies have been frequently defended by fragments of scriptures.

* 'The clergy, as Mr. Wynne observes, are not always attentive enough to the sense, while the eye is struck by those blank spaces at the end of every verse ; and this is one reason why we have so many indifferent readers of the scriptures in our churches.'

2. These

2. These divine writings should be translated with accuracy and spirit. Our common version is, indeed, a valuable work, and deserves the highest esteem; but it is by no means free from imperfection. It certainly contains many false interpretations, ambiguous phrases, obsolete words, and indelicate expressions, which deform the beauty of the sacred pages, perplex the unlearned reader, offend the fastidious ear, confirm the prejudices of the unbeliever, and excite the derision of the scorner. An accurate and elegant translation would therefore be of infinite service to religion; would obviate a thousand difficulties and exceptions; prevent a multitude of chimerical tenets and controversial questions; give a proper dignity and lustre to divine revelation; and convince the world that whatever appears confused, coarse, or ridiculous, in the holy scriptures, ought to be imputed to the *translator*.

3. They should be explained in a rational and consistent manner. Since the first commencement of Christianity we have had a multitude of writers on the New Testament; a cloud of expositors, commentators, harmonists, paraphrasts, &c. who have overwhelmed the original text with loads of learned lumber, and entertained the world with a critical ordinary

— “chew’d by blind old scholiasts o’er and o’er.”

Their compilations are *daily* repeated in a variety of different forms. A set of *tasteless editors* conspire to reduce the Bible to the condition of a man who is plunged into the sea with a millstone suspended to his neck. But—*merses profundo, pulchrior evenit*—its excellencies *will* appear. It has, indeed, been admirably illustrated by a small number of truly learned and judicious annotators; and in time, perhaps, we shall have a complete commentary by some masterly writer, who is perfectly skilled in the Greek and oriental languages, acquainted with the circumstances and customs to which the authors allude, sees the design and argument, considers the context and connection, distinguishes those discourses which were addressed to particular people from those which are applicable to all mankind; who consults reason, entertains worthy notions of God, disregards theological schemes of faith, and * investigates the genuine doctrines of Christianity with critical sagacity and manly freedom.

In what manner our author has executed the work before us, we shall now proceed to enquire.

* This track has been happily pursued by Mr. Locke, Dr. Clarke, Dr. Sykes, Dr. Taylor of Norwich, the learned author of a Second Argument in defence of Christianity, Mr. Edwards, in a Treatise on *Grace*, &c.

‘ My principal design, says he, in this edition of the New Testament, is to rescue the sacred writings from the confusion into which they have been thrown by the modern division of them into chapters and verses.’—

‘ It is well known to the learned, that the most antient manuscripts of the New Testament have no other division but paragraphs, nor any blank spaces between the words, and but few points.’—†.

‘ Cardinal Hugo de S. Caro, who lived in the twelfth, [or rather the thirteenth †] century, first introduced the chapters now in use, which he subdivided by placing in the margin, at equal distances, the letters A, B, C, &c. for the convenience of references and quotations. As for the present verses, Robert Stephans, a French printer, was the inventor of them, in the year 1551. Henry Stephans, his son, informs us*, that his father made this division of the New Testament on a journey [*inter equitandum*] from Lyons to Paris; so that it is no wonder, this division should be so inaccurate. This wild undigested invention was introduced into the subsequent editions of the New Testament, in all languages, and has continued to this time: but no other reason can be assigned for retaining this learned printer’s innovation, which greatly obscures the sense of the sacred writings, but its usefulness in quoting and consulting them. On that account I have inserted the chapters and verses in the margin, but without making a new section at the beginning of every chapter, or breaking off the line at the end of every verse.’

‘ The Gospels and Acts of the Apostles are here divided into sections and paragraphs, according to the various transactions related by the Evangelists, and the Epistles agreeably to the subjects they treat of; without destroying the connection, or huddling together a variety of matter: in both I have, for the most part, followed Bengelius’s method §, after having compared it with the Alexandrine manuscript. As to the punctu-

† In order to give those readers, who are unacquainted with antient manuscripts, an idea of the manner in which they are written, our author subjoins a specimen of the Alexandrian MS. which is supposed to have been written in the fourth century, and is now deposited in the British Museum.

‡ Hugo de S. Caro died An. 1260.

* See his preface to the Concordance of the New Testament.

§ Bengelius, after twenty years application, published the Greek Testament, differently *pointed* and *divided* from the common editions, in the year 1734.

ation,

ation, I have been careful in correcting it, not only in the vulgar translation, but also in the original, as appears by the notes, &c. Nor did I think the orthography to be neglected in a work of this kind: for I have avoided all abbreviations in the text, and those modern refinements in spelling, which are inconsistent with the genius of our language.

The text, in this edition, is somewhat different from the vulgar translation, which, at first, I designed to copy *verbatim*: but, on comparing that version carefully with the original (tho' it is a good translation upon the whole) I thought it requisite to deviate from it sometimes, and frequently to alter the language. For some of the words and phrases, familiar to our ancestors, are now grown so obsolete as not to be intelligible to the generality of readers: others are too mean, equivocal, or inadequate to the original, which perhaps is owing to the fluctuating state of our language; and some passages are not so exactly rendered by our translators, as a work of that kind required. In all these cases, I made no scruple of differing from our public translation; endeavouring, at the same time, to steer in a just medium between a servile literal translation, and a paraphrastic loose version; between low, obsolete, and obscure language, and a modern enervated style. How far I have succeeded, the impartial public must determine: I shall only entreat the learned reader to compare this work with the original, before he condemns it; for, though it is far from being free from errors, I flatter myself, he will candidly own, that it is more just and accurate than any translation of the New Testament in our language. The supplemental words, which are printed in the *Italic* character, will, I presume, be found fewer in number in this than in any modern translation; besides, in our public version, the interpolations are frequently redundant, and sometimes obscure the sense. I must farther observe that the Greek particles, which have a variety of significations, and are sometimes mere expletives, are often improperly rendered by our translators; of this the tedious repetition of [*and*], which is almost the only copulative in our language, is a flagrant instance. They not only translate the particles *καί*, *δε*, *τις*, &c. by *and*; but also render the Greek participles generally by a verb, and tack it to the succeeding verb by the copulative *and*, which the original by no means requires: for example, *ὁ δὲ ἀποκριθεὶς εἶπε* is rendered, *AND he answered AND said*; not to mention numberless other instances of a similar kind, which might be produced. *Which* for *who* is quite obsolete, and *of* for *by* is frequently equivocal, in the common translation of the Bible; as in Psal. cxi. 2. "The works of the Lord are great, fought

sought out of all them that have pleasure therein ;" *i. e. investigated by all those who take pleasure in them.*

'As for the notes, they are partly selected from the best critics and commentators, and partly occurred to me by a careful perusal of the original ; but I have only inserted the substance of the former, without troubling the reader with the names of the authors, or distinguishing them from the latter : this would have been of no service to the unlearned ; and the learned will be at no loss to distinguish the one from the other. However, it would be unjust in me not to mention the learned and pious Dr. Doddridge, whose Family Expositor has furnished me with many excellent notes, and illustrations of obscure passages in the New Testament. Some of the critical notes may perhaps appear ostentatious, or of little moment, to a cursory reader ; but I thought them necessary, as they serve for a kind of vouchers for deviating from the vulgar translation, which has acquired a just veneration among us for its age and authority. For the same reason I have inserted its rendering of some passages in the notes, that the learned reader may judge for himself, without the trouble of collating the two translations with the original ; and cited others, to shew the inaccuracy or obscurity of it.

'The Revelation of St. John I have not ventured to explain, and therefore have written but very few notes upon it ; that prophetic book being involved in clouds and obscurity by Providence, for wise and good ends. However, I have just hinted at the general opinion of Protestant divines concerning that mysterious book, in a short introduction, to which I refer the reader.'

Our author has prefixed to the Gospels, Acts, &c. a short account of the sacred writers, and some other preliminary remarks.

The reader will be able to form an idea of the translation from the following extract.

LUKE IX.

28 'And it came to pass that about eight days after this
discourse, He took Peter, and John, and James, and went
29 up to a mountain to pray. And as he was praying, the
aspect of his countenance *was* altered, and his raiment *was*
30 white as lightning. And, behold, two men conversed
31 with him ; these were Moses and Elijah, who appeared in
glory, and spoke of his exit which he was soon to accom-
32 plish at Jerusalem. But Peter, and they who were with
him were weighed down with sleep ; but being awakened,
they saw his glory, and the two men who were standing with
33 him. And it came to pass, that as they were departing
from

from him, Peter said to Jesus, Master, it is good for us to continue here! and let us set up three tents, one for Thee, and one for Moses, and one for Elijah; not knowing what he said. While he was speaking thus, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. Then a voice came out of the cloud, saying, This is my beloved Son! hearken to him! And while the voice was uttered, Jesus was found alone. And they were silent, and told no man, in those days, any of those things which they had seen.

Mr. Wynne's division by chapters is, in many places, very different from that of the common translation. In some instances it is very proper, in others capricious: *e. g.* The 21st verse of the 2d chapter of St. Luke, (wherein we are informed that our Lord was circumcised eight days after his birth) makes one division, or chapter; but the passage above-cited is not thrown into a separate division, though there is the same interval in the history. The 12th verse of 1 John, chap. 2.—“I write to you, dear children,” &c. is the conclusion of one chapter; the next verse,—“I write to you fathers,”—is the beginning of another, as if it was a distinct address to the fathers; though the words which immediately follow overturn this hypothesis.

Instead of subjoining the notes which attend the passage we have here extracted, we shall collect a variety out of both volumes, which perhaps will be more satisfactory and entertaining to the reader.

Mat. ii. 3. “When king Herod heard *these words* he was alarmed,” &c.

—“*Troubled*, vul. transl. but *ταρασσω* is to cause a great emotion in the mind either by fear, joy, or admiration. Herod, who was jealous for his crown, might be *troubled* at the news; but the inhabitants of Jerusalem, whom he oppressed, would rather conceive hopes of deliverance from the birth of the Messiah.”

—V. 13. “And when they were departed, behold, an angel of the Lord appeareth to Joseph,” &c.

“*The angel*, v. tr. But there is no article in the original; though our translators have often inserted it in the N. T. and frequently omitted the article when it is expressed in the original; I have endeavoured to remedy this defect here, and in several other places, without taking notice of it in the margin.”

—V. 16. “Herod—slew all the male children that were in Bethlehem, and all the territories thereof.”

“*Τους παῖδας* signifies boys, or males, in this place, as appears from the masculine article *τους*.”

This translation may be right, because Herod had no occasion to slay the females; but the reason assigned is not conclusive. Mr. W. we dare say, would not, for the same reason, translate *τοὺς ἀγίους*, male saints, 1 Cor. xvi. 1. &c.

Mat. iii. 12. "Whose fan is in his hand; and he will thoroughly cleanse his floor, and gather his wheat into the granary."

* *διανέμει*, *purge*, v. tr. an English word improperly applied to a threshing-floor: he will *cleanse* the floor with his fan, or van, an implement of husbandry used for winnowing corn.*

We shall have no critical idea of the *πτύον ἐν τῇ χερί*, &c. if we take our notions from the modern *van* and *threshing-floor*.

— iv. 8. "The Devil—sheweth him all the kingdoms of the world," &c.

* *i. e.* sheweth him in idea, according to some; or shewed him all the provinces of the Land of Canaan, according to others: but the word *κόσμος* will hardly bear this sense.*

It is not to be supposed that the devil gave our Saviour an actual view of the whole earth. The meaning of *κόσμος*, *οἰκουμένη*, &c. must always be ascertained by the context. They are often used to signify a very inconsiderable part of the world. [See Joh. xii. 19. Rom. i. 8. iv. 13. Luke ii. 1. Acts xi. 28. xix. 27.] We will suppose, therefore, that the tempter shewed our Lord the principalities [See Luke iii. 1.] of the circumjacent country, and [*δείκνυσιν*] displayed their glory; offering him, with peculiar artifice, all the *Land of Promise*, [Gen. xvii. 8.] and the throne of David, which a false Messiah would certainly have accepted, as the most effectual means of accomplishing his intentions.

— v. 21. "Ye have heard that it hath been said to those of old," &c.

* *i. e.* It is a precept of the law delivered to your ancestors by the administration of Moses [Ex. xx. 13.] and not *said by*, &c. as in the vulg. translation.*

— xiii. 31. "The kingdom of heaven is like a grain of mustard-seed, which—becometh a tree."

* The Talmud mentions a mustard-tree so large that a man might sit in it; and another whose branches covered a tent, &c.*

Our author has omitted some curious particulars concerning the magnitude and produce of these mustard-trees in the Talmud. The story, however, would have been more to the purpose, and equally credible, if the rabbins had informed us that in one of these wonderful trees there was a rookery.—Why do men of sense adopt such legendary trash? Plants of the larger kind, which grow to the size of shrubs, are usually called

called by botanical writers, *plantæ arborescentes*. The word *δάσος* in this place, means nothing more : for, according to our Lord's account, *when it is grown it is but the greatest among herbs*, and only said to afford a reception for birds.

— xiv. 27. "But Jesus immediately spoke to them, saying, Take courage!"

'*θάρσυνε, confidite* : have confidence. Thus the French say, courage!"

This notable remark, we suppose, is to convince the reader that our author is an adept in English, Latin, Greek, and French.

— xxiii. 33. "*Ye serpents ! ye progeny of vipers !*"

'*i. e.* You painted serpents, which outwardly appear beautiful, but within are full of the poison of the viper.'

We can by no means suppose, with our annotator, that our Lord alludes to the beauty of a painted serpent. We see not, in the text, the least appearance of such an affected allusion.

— xxvi. 45. "Do you sleep on still, and take *your* rest?"

'I have rendered this sentence interrogatively, as it is more consistent with the sequel, Rise, let us be going! &c.'

Mark iii. 21. "He is transported beyond himself."

— "He is too intent on his business, *εξορν* : his friends were afraid lest his fervent zeal should be injurious to his health."

— x. 30. "He shall receive an hundred-fold, now in this time," &c.

'*i. e.* in this present life, he shall have all the comfort he could naturally have in houses and relations, from the delights of a good conscience,' &c.

These manifold advantages were more probably to arise from the affection, benevolence, and multitude of Christian converts, brethren in Christ.

— xi. 13. "The time of figs was not *yet*."

'*i. e.* it was already summer (the passover, which now approached, being generally in April, a hot month in that climate) though the time of gathering figs was not yet come; so that our Lord might reasonably expect to find fruit on it, as the best figs are ripe in Judea, the beginning of summer.'

— xiii. 32. "As for that day and hour, no man knoweth it; not even the angels who are in heaven, nor the son," &c.

'*i. e.* (says our author) with respect to his *human nature*.'

Luke ii. 37. "— Departed not from the temple," &c.

'She never quitted Jerusalem; but living near the temple she constantly attended the hours of prayer, &c. and spent a great part of the night, as well as of the day, in religious exercises.'

Our author frequently gives us a note where there seems to be no occasion; telling us, for instance, that to *be* in Egypt, is to *remain* in Egypt; that Peter stretched out his hand *to his sword*, when he stretched out his hand, and drew his sword; that to destroy Jesus, is to have Jesus put to death; that having crucified him, is having fixed him to the cross; that having a notorious prisoner, is having a notorious criminal in custody; and that Judas was called the *traitor*, because he afterwards betrayed his master, &c. If commentators would never attempt to explain what is evident, nor prove what is indisputable, the literary world would not be pestered with so many volumes of trifling annotations.

Luke iv. 10. "He shall give his angels a charge, &c."

'Compare Ps. xci. 11, 12. Satan here quotes SS. by scraps, omitting the words *in all thy ways*. Those who follow the example of the father of lies, often injure the cause of truth and common sense by such unfair quotations.'

— xvi. 8. "And the master praised the unjust steward because he had done prudently."

'O *Kyrios*, the lord, vulg. transl. is something equivocal. It was the lord of that servant that praised him for acting prudently, with regard to his own interest; though he discharged him for fraudulent practices.'

John ii. 4. "O woman, what have I to do with thee?"

'Τί σοι καὶ ἐγώ; which may be rendered, *what is that to me and thee?* q. d. since we are only guests at the feast, what concern is it of ours? for the time for manifesting myself by working miracles is not yet arrived.'

The same form of words occurs, Mat. viii. 29. Mark i. 24. v. 7. 2 Sam. xvi. 10. xiv. 22. 1 Kings xvii. 18. &c. where it will not admit of the latter construction; our translation, therefore, is not altogether wrong, though the original has certainly a more respectful appearance, and might, perhaps, not improperly be rendered, *what have you to say to me?* — Τί σοι, ἀνδρες; ἀδελφοί, ἀνδρες. Ἀδελφοί, &c. were common ancient forms of address.

— vi. 44. — "unless the Father draw him."

'q. d. Your prejudices against me are strong, and, without the influence of divine grace, will prove invincible and fatal; for such is the blindness and degeneracy of human nature, that none can come to me, unless my Father draw him with the cords of his love, and the powerful influences of his holy spirit.'

God might be said to draw men to Christ, when he prevailed upon them to become his disciples, by miracles, promises, arguments, persuasions, instructions, &c. See the next verse.

John

John xiv. 28. "My Father is greater than me." [than I; *i. e.* than I am.]

No note upon this passage.

— xv. 6. "Without me ye can do nothing."

'*i. e.* Separate from me ye can do nothing acceptable to my Father.'

Or, nothing with regard to the conversion of the world, the purpose for which the apostles were chosen. See verse 16.

Rom. v. 11. "By whom we have now received the reconciliation."

As this is the only passage in the N. T. where *καταλλαγή* is rendered *atonement* in the common translation, the orthodox divines, in the first transport of zeal, will certainly exclaim against our author for subverting a fundamental tenet. But—*ne scervi, magne sacerdos*—he is a faithful son of the church. *ἱλαστήριον*, Rom. iii. 25. he translates *propitiation*, and *ἱλαρισθαι*, Heb. ii. 27. he renders to *make an atonement*.

1 Cor. xi. 29. — "drinketh judgment to himself."

'*Κεῖμα*, damnation, v. transl. is a very harsh expression, and wide of the apostle's meaning; who tells the Corinthians, in the next verse, that many of them were *weak and sick*. He afterwards says, verse 32, we are *judged*, *i. e.* corrected, as the apostle explains it in the same verse, that *we may not be condemned*. Hence it plainly appears that *judgment* here implies paternal chastisements.'

— xii. 31. "Now, you contend earnestly about the best of gifts, and yet I shew you a way of the highest excellence."

To render this sentence imperatively, as the vulg. transl. and others have done, is, in effect, to make the apostle contradict himself.'

Suppose we take Beza's translation—*sed affectate dona potiora, et porro iter ad excellentiam vobis indicabo*.—Where is the contradiction? Does not the apostle, ch. xiv. 1 & 39. advise the Corinthians to be desirous of spiritual gifts? And are not all his recommendations of charity, his exhortations to that virtue, and his directions in regard to the conduct of spiritual persons, and the right use of these extraordinary gifts, consistent with this advice? An attentive reader may perceive several difficulties attending Mr. Locke's interpretation, which our author has here adopted.

— xv. 29. — "baptised in the room of the dead?"

'*i. e.* Those who are just fallen in the cause of Christ, but are succeeded by new converts, who fill up their places, as ranks of soldiers advance to the combat in the room of their companions who have fallen in their fight.'

M. Le Clerc, &c: have endeavoured to support this interpretation of the preposition *υπερ*, by a passage in Dionysius of Halicarnassus, lib. viii. c. 87. in which the historian tells us, the Roman consuls proposed to levy other soldiers *υπερ των αποθανοντων*.

James ii. 14. "If any one say that he hath faith," &c.

The apostle, by the word *faith*, here means simply an assent to the truth of the gospel, without determining whether it be, or be not, efficacious; and then declares, that if this assent does not produce good works, i. e. the solid virtues of the heart and life, it cannot be accepted by God for justification. See ver. 17. But St. Paul by *faith* means a cordial and vital assent to divine truths, which influences the heart to a holy temper, and which, according to the covenant of grace, entitles a man to divine acceptance, without observing the Mosaic ceremonial law, and previous to those good works, which will naturally be the fruit of it.*

When St. Paul, Rom. v. 1. speaks of Christian converts, *δικαιωθεντες*, * *having been justified* by faith, he only means, that they had been received into a state of pardon and acceptance with God under the gospel, upon a profession of faith in Christ, without regard to any previous works. But when St. James asserts, that a man is justified by works and not by faith only, he speaks of the final justification of mankind at the last day. This two-fold acceptation of the word *justification* obviates at once the seeming contradiction of the two apostles.

We shall not trace our author through any more of his notes; this specimen, we believe, is sufficient. He generally follows the *beaten* track. Little points in typography he has adjusted, but great points in divinity he has left untouched.

This, however, is by no means a despicable performance. The translation, in many instances, is more perspicuous and exact than the common translation. The notes are clear and concise; extremely well calculated for the improvement of young divines, and readers of moderate erudition. The author offers his book to the public with great modesty and candour; and therefore it deserves a favourable reception.

VL. *The Times. A Poem.* By C. Churchill. 4to. Pr. 2s 6d. Flexney, &c.

WE do not remember, during the course of our undertaking, to have entered upon the review of any work with so much reluctance, as upon the performance be-

* See Rom. vi. 9. Tit. iii. 7. 1 Cor. vi. 11. where the word refers to some time past, and should therefore be translated as above,

fore us : however, we shall endeavour to preserve that decency from which its author has too often deviated.

Cicero, in his pleading for Roscius of Ameria, extols the judgment of his countrymen, we think, at the expence of their morals. He tells us, they knew there was no crime but might enter into the heart of man, and therefore they invented a punishment for parricide, a species of guilt which the Greeks had not guarded against, because they could not suppose it to exist. If there is a crime either in, or out of, nature, the commission of which is incredible, it is that which is the principal object of this satire, and which, were it not proved by legal convictions, a virtuous mind would never suspect to have a being. Indeed, we cannot think so ill of our own country as to imagine this, more than infernal, vice is so prevalent amongst us as Mr. C.—represents ; and if we examine his performance by the best models of satire, he is perhaps indefensible in this publication. A man who is so far lost to nature, decency, and virtue, as to commit such a detestable crime, is not to be reformed by a song, which he cannot feel, and which may suggest to others ideas that perhaps might never have otherwise occurred. A neighbouring nation, we mean the Dutch, have that noble and well-judged delicacy to punish the execrable practisers of this crime in the night-time and in silence, by sewing up the offenders in a bag, and throwing them into the sea.

Sorry we are, that the times afford too much food for satire. Such a writer as Horace would not have gone out of his way in search of uncommon sins, when he had plenty at hand. The Naufidiani, the Tigelli, and such vermin as he brushes from the skirts of the public, swarm as much at London as they did at Rome ; but, without derogation to Mr. C.—, that poet *made the most desperate passes when he smiled*, an art of which our bard is utterly ignorant. Juvenal, in all his outrageous fury against vice, attacks no crimes that were punishable by the laws of his country. Persius, who was more moral than either, dissects the imperial pedant, the bad taste of his times, the private hypocrite, the indolent man of quality, the flattery of courtiers, the crimes of the tyrant, (some of which are the same with those which Mr. C.— lashes in this poem) the slavery of vice, and the abuse of riches : but tho' we cannot help being of opinion that Rome was far more wicked than than London is now, he is more sober than Mr. C.— in his satire. Persius possesses one beauty, which we never remember to have seen pointed out by any preceding critics, and which, of all the ancients, is peculiar to himself, namely, the happy art of throwing vice into a deep shade by the amiable emanations of his own good heart. Among the moderns,

Boileau, who in literary matters was spleen and prepossession itself, was ignorant of this art, and Mr. Pope sometimes affects it too much; for he cants and lashes at the same time. He knows not how to smile like Horace, or to instruct like Persius, tho', upon the whole, he was perhaps the best satirist that ever wrote.

Mr. C — sets out in the hackneyed track of general satire against the present age, and unjust panegyric upon the last. The following lines will fully evince the truth of the latter part of this assertion.

‘ Was one then found, however high his name,
So far above his fellows damn'd to shame,
Who dar'd abuse and falsify his trust,
Who, being great, yet dar'd to be unjust,
Shunn'd like a plague, or but at distance view'd,
He walk'd the crowded streets in solitude,
Nor could his rank and station in the land
Bribe one mean knave to take him by the hand.
Such rigid maxims (O might such revive
To keep expiring Honesty alive)
Made rogues, all other hopes of fame denied,
Not just thro' principle, but just thro' pride.’

We should have been greatly obliged to Mr. C — if he had been a little more precise in pointing out this happy period of national virtue. Donne, Dryden, and the satirists of former times, declaim with as great virulence as Mr. C — against the depravity of the age in which they lived. In short, if the above is a picture of former times, it is of times before the discovery of letters in Great-Britain. A satirist ought to preserve some probability: the violation of it has always been experienced to be an enemy to reformation. The following character is a true object of satire, and falls very properly within a sketch of the times.

‘ Faber, from day to day, from year to year,
Hath had the cries of tradesmen in his ear,
Of tradesmen by his villainy betray'd,
And, vainly seeking justice, bankrupts made,
What is't to Faber? Lordly as before
He sits at ease, and lives to ruin more.
Fix'd at his door, as motionless as stone,
Begging, but only begging for their own,
Unheard they stand, or only heard by those,
Those slaves in livery, who mock their woes.
What is't to Faber? he continues great,
Lives on in grandeur, and runs out in state,

The helpless widow, wrung with deep despair,
 In bitterness of soul, pours forth her pray'r,
 Hugging her starving babes with streaming eyes,
 And calls down vengeance, vengeance from the skies.
 What is't to Faber? he stands safe and clear,
 Heav'n can commence no legal action here,
 And on his breast a mighty plate he wears,
 A plate more firm than triple brass, which bears
 The name of *privilege*, 'gainst vulgar awe,
 He feels no conscience, and he fears no law.

' Nor think, acquainted with small knaves alone,
 Who have not shame outliv'd, and grace outgrown,
 The great world hidden from thy reptile view,
 That on such men to whom contempt is due,
 Contempt shall fall, and their vile author's name
 Recorded stand thro' all the land of shame.
 No—to his porch, like Persians to the sun,
 Behold contending crowds of courtiers run;
 See, to his aid what noble troops advance,
 All sworn to keep his crimes in countenance.
 Nor wonder at it—they partake the charge,
 As small their conscience, and their debts as large.'

The picture which Mr. C—— draws in the subsequent lines, can never tend to reformation.

' Worn out with lust, her day of lech'ry o'er,
 The mother trains the daughter which she bore
 In her own paths; the father aids the plan,
 And, when the innocent is ripe for man,
 Sells her to some old lecher for a wife,
 And makes her an adulteress for life,
 Or in the papers bids his name appear,
 And advertises for a L——;
 Husband and wife (whom av'rice must applaud)
 Agree to save the charge of pimp and bawd;
 Those parts they play themselves, a frugal pair,
 And share the infamy, the gain to share,
 Well-pleas'd to find, when they the profits tell,
 That they have played the whore and rogue so well.'

True satire was never known to adopt uncommon crimes as the growth of the age, and we will venture to affirm there are not three couple in England who can charge themselves with the crime Mr. C—— has lashed in the preceding lines. We are even somewhat doubtful whether it is fair for a satirist to attack crimes that are capital by law. Mr. C——

him.

himself would make a poor figure in a satire against house-breaking, murder, highway-robbery, or any of the crimes that are daily punished at Tyburn. Crimes that are not punishable, such as that of a great man holding up privilege against a just debt, his bartering for a place or a pension the liberties of his country, his betraying innocence or neglecting merit, are fair game for satire; and the following lines cannot be deemed improper or unseasonable.

‘ France hath afforded large and rich supplies
Of vanities full-trimm’d, of polish’d lies,
Of soothing flatteries, which thro’ the ears
Steal to, and melt the heart, of slavish fears
Which break the spirit, and of abject fraud——
For which, alas! we need not send abroad.’

Speaking of Spain, our author goes on to observe, that

‘ Spain gives us pride——which Spain to all the earth
May largely give, nor fear herself a dearth——
Gives us that jealousy, which, born of fear
And mean distrust, grows not by nature here——
Gives us that superstition, which pretends
By the worst means to serve the best of ends——
That cruelty, which, stranger to the brave,
Dwells only with the coward and the slave,
That cruelty, which led her christian bands
With more than savage rage o’er savage lands,
Bade her without remorse whole countries thin,
And hold of nought but mercy as a sin.’

We own we cannot perceive that pride, jealousy, superstition, and cruelty, are, at present, in any degree characteristical of the English nation; and we must be of opinion, that Mr. C—— has here exhibited the wantonness of imagination without one grain of virtuous satire. If the English are guilty of vices, they are the reverse of the vices he censures; and perhaps he would have shewn more judgment, had he represented his countrymen as verging towards weaknesses that tend to opposite extremes. His picture of Italian degeneracies next succeeds, and he seems to have laboured it with more than common assiduity; for which reason we shall extract part of it, for the benefit of our readers.

‘ Italia, nurse of ev’ry softer art,
Who, feigning to refine, unmans the heart,
Who lays the realms of Sense and Virtue waste,
Who marrs whilst she pretends to mend our taste,

Italia, to complete and crown our shame,
Sends us a fiend, and LEGION is his name.
The farce of greatness, without being great,
Pride without pow'r, titles without estate,
Souls without vigour, bodies without force,
Hate without cause, revenge without remorse,
Dark, mean revenge, murder without defence,
Jealousy without love, sound without sense,
Mirth without humour, without wit grimace,
Faith without reason, Gospel without grace,
Zeal without knowledge, without nature art,
Men without manhood, women without heart,
Half men, who, dry and pithless, are debarr'd
From man's best joys—no sooner made than marr'd—

Dryden, Pope, or Young, never would have admitted into their compositions (whatever rage they might entertain) such a line as

‘ Jealousy without love, sound without sense.’

Critical discernment is not Mr. C——’s province; and, great as his talents are in one walk of poetry, he does not possess genius sufficient to set him up as the founder of a new sect in versification. Dissonance of numbers cannot be cloaked under the pretext of variety; for harmony may be so diversified, as to keep the reader awake, without doing violence either to his ear or taste.—— We are sorry that decency here obliges us to close our review of this performance, as we are unwilling to be deemed guilty of the error we censure in another. Mr. C—— ought to have

remember’d K——’s end,
Wedg’d in the *barwy* that he strove to rend.

VII. *Essays on Husbandry. Essay I. A general Introduction; shewing that Agriculture is the Basis and Support of all flourishing Communities;—the antient and present State of that useful Art;—Agriculture, Manufactures, Trade, and Commerce justly harmonized;—of the right Cultivation of our Colonies;—together with the Defects, Omissions, and possible Improvements in English Husbandry. Essay II. An Account of some Experiments tending to improve the Culture of Lucerne by Transplantation: being the first Experiments of the Kind hitherto made and published in England: from whence it appears, that Lucerne is an Article of great Importance.*

portance in English Husbandry. *The Whole illustrated with Copper-plates and Representations cut in Wood.* 8vo. Pr. 5s. Johnston.

TO recommend the culture of lucerne according to a new method lately discovered, namely, by raising the plants in a nursery, and afterwards transplanting them, with certain precautions, into a field prepared for their reception, seems to be the principal aim of the author whose *Essays* are now under our consideration. It adds no small value to this gentleman's performance, that all the experiments he relates were made under his own inspection, more especially as at this particular period we have very few writers on the subject of husbandry whose observations can be depended on, most of the late publications on agriculture being rather the result of reading and theory than practice.

Before we enter upon our critique of this treatise, we shall permit our author to speak for himself, by presenting our readers with the following passages, which occur in his first essay.

' In behalf of my own essays, says our author, I shall not presume to say a single word. If they are good, they will work their own way sooner or later; if they are bad, nothing can defend them. Besides, every apology made by authors, is little more than arming an ill-natured critic to their disadvantage.

' I had two principal intentions in writing this and the following essay. The *first* was to exhort the inhabitants of my native country to carry on and maintain *that* superiority in husbandry, which they have hitherto possessed without a rival; and continue to advance, in proportion as our busy neighbours the French, are emulous to overtake us: and the rather, as we must all be sensible, that industry in agriculture will render all nations more happy, populous, wealthy, and virtuous.

' My *second* intention was to try, if it were possible to enrich the poor honest industrious husbandman; and that particularly in the culture of lucerne. My attempts in this respect (in regard to them) have not hitherto answered the earnestness of my wishes: for, after various and repeated trials, it is to be feared, from the very nature of the plant, that more industry and expence are required, than such persons are willing, or able to give. But, at the same time, there is good reason to hope, that future cultivators (with greater skill, and with the same kind intentions) may happily hit upon some expedient, which may effectuate, with cheapness and facility, what I have hitherto in vain sought for.

' I have ever looked upon the poor laborious husbandman, as a most useful being in all societies; and happy would it be, if

if we could contribute to enrich him and the land possessor at the same time; which must always happen, if husbandry be carried on in the manner it *ought* to be. I am here speaking chiefly of the lowest class of husbandmen, the little farmers, who rent 30 or 40 l. a year. Such a man works and fares harder, and is, in effect, poorer than the day-labourer he employs. An husbandman, thus circumstanced, is, beyond dispute, a worthy object of our commiseration and assistance. He is an useful, though invisible, wheel in the machine of state.

‘ Venerable Thomas à Kempis goes farther upon this article; “ The poor husbandman, says he, who lives honestly, and cultivates his land industriously, is better than a proud philosopher, who neglects himself and studies the motions of the heavenly bodies.” Or, as the passage has been imitated by a modern hand,

‘ The men of science aim themselves to show,
And know just what imports them not to know;
Whilst the poor peasant, that with daily care
Improves his lands, and offers Heav’n his pray’r,
With conscious boldness may produce his face
Where proud philosophers shall want a place.’

‘ As to what is called the New HUSBANDRY, I have in many instances recommended it strenuously, adding only here and there a few dissuaves upon some particular occasions; and *that*, for a plain reason assigned by Varro, *Ne, in eare, sumptus fructum superet*. On this last account, I have been fearful of recommending it *universally* for the culture of corn: yet, at the same time, it is incumbent on me to acknowledge, that I would always prefer *drilled* corn for *seed*; as the plants will have enjoyed more space, air, and sunshine, and the grain will be larger, healthier, and stronger. Bread particularly from *drilled* wheat will be better tasted than from wheat raised by random-sowing: the crop also at the same time being less infested with weeds. But, in the other parts of husbandry, relating to the food of cattle, I would recommend *drilling* or *transplanting*, as occasion requires, in the culture of lucerne, particularly saintfoin, turnips, burnet, carrots, trifolium fibrinum, fenugreek, (Roman); falsified cytissus, sweet melilot, and many other wholesome, well-tasted plants mentioned in my Postscript.

‘ Men, through the force of prejudice and custom, entertain unreasonable apprehensions of the difficulties, expences, and minute attentions that belong to the *New Husbandry*; but a few slight short trials will soon reconcile them to the practice of it: Machiavel’s observation being as true in husbandry, as in politics; namely; “ That things which *seem to be, and are*

not,

not, are more feared afar off, than when they are *near at hand*, or *actually experienced*."

'Some perhaps may imagine, that we have introduced too many passages from Scripture into these essays; but the truth is, we were desirous to intersperse some few important hints of a serious cast, and render these discourses on husbandry (incidentally at least, and so far as lay in our power) *THE GEORGICS OF THE MIND*, as lord Bacon expresses himself.'

Having laid these necessary extracts before the reader, we shall now proceed to analyse the contents of our ingenious and learned author's first essay, which, in our opinion, may not undeservedly be stiled, *An Historical Sketch of the Progress of Agriculture*, since it contains a more satisfactory account of the different writers, ancient and modern, on that important and useful subject, than we ever remember to have perused before.

Our author sets out with an apology for his present undertaking, by modestly assigning the reasons which induced him to write on the subject of husbandry, alledging, that 'one large part of the present work was originally nothing more than the substance of answers to several letters from curious gentlemen who requested the author to give them his advice and directions concerning the new foreign method of transplanting lucerne, and that as long since as the year 1757.' In another place he tells us, that one reason for his publishing these Essays was, to save him the trouble of answering many letters on the subject, all which could only have contained repetitions of the same instructions. He acknowledges, that though England claims, not without reason, the pre-eminence in the art of husbandry, yet he thinks, and we believe with great justice, that it might be improved, at least, a sixth part more. He then proposes, in order to effect these important improvements, the allotment of public premiums from the government, or provincial subscriptions from individuals, to the best productions of grain, grasses, &c.: he would also have directors of national husbandry appointed in different parts of the kingdom.

Having mentioned these hints, our author next lays before his readers the many advantages which are derived to a state from encouraging agriculture, illustrates these arguments by examples drawn from the practices of the modern Italians and Spaniards, and the Romans in the declension of the empire; and then particularizes several instances of neglect in this point, and the natural consequences that followed this omission. In order still farther to illustrate this subject, he gives us examples of industry in the Israelites, who, though they were confined within very narrow limits in a country not remarkable

able for its fertility, were yet never apprehensive of a scarcity or famine; for agriculture being highly esteemed amongst them, they carried it to all the perfection they were capable of giving it; and this afforded them a plentiful subsistence, tho' no nation occupying the same extent of ground was more populous.

The next point this ingenious gentleman enlarges on is the Flemish husbandry. He points out to us the particular departments of agriculture in which they excelled, and proposes them as a pattern worthy of imitation. He proves, beyond all doubt, that husbandry is the natural and only true support of commerce, trade, manufactures, &c. : but at the same time he finds it necessary to urge, that for this science to be improved or flourish to any considerable degree, it must meet with the patronage of the great; and hence he takes occasion to mention several instances, collected from ancient authors, in which we find that monarchs have often honoured this most useful of all sciences with their favour and protection.

In the course of this first essay, the author frequently draws comparisons of the advantages to be derived from agriculture, and those which are experienced to be consequences of an extended commerce, a flourishing trade, and an abundance of manufactures; but he always makes the scale preponderate in favour of agriculture, and convinces us by reasons and authorities which cannot, indeed, be easily controverted, that it merits more of the government's attention than all the other advantages abovementioned; for they, by a sudden event, may all be lost to a nation, while agriculture can never be totally suppressed. As our author imagined that this part of his subject might naturally want to be more fully illustrated by example, he very judiciously lays before his readers the great error of Colbert the French minister, in establishing such elegant manufactures, and discouraging the cultivation of corn by prohibiting the exportation of wheat, from a mistaken notion that his manufacturers would thereby be supplied with plenty of bread at a cheaper rate.

Our ingenious and sensible author next presents his readers with a detail of the simplicity of the husbandry of the first ages, with the improvements which were gradually made, and the coercive causes of those improvements. This naturally leads him to the recommendation of a still more correct and accurate sort of agriculture by transplantation, the advantages of which he demonstrates under two distinct heads, in order to induce our country-gentlemen to make the attempt; for he seems, throughout the whole course of the work, to be of opinion that they are the only proper persons to introduce, by
their

their example and practice, new improvements in agriculture; farmers being in general too timid as well as too poor to hazard a temporary increase of their customary expences, though it might secure to themselves and their brethren a perpetual advantage.

Notwithstanding this ingenious writer is an avowed friend to what is generally called the new husbandry, yet is he an advocate for the increase of manures, and consequently for the cultivation and improvement of natural and artificial grass: he also observes that the multiplication of cattle will produce a multiplication of manures and dressings, and will, at the same time, increase the quantity of food for man.

Next follows an historical account of the several writers on the subject of husbandry, with the periods in which they flourished, and the works they published; by which it plainly appears, that, upon the whole, this useful science had been declining from the days of Virgil and Columella till the time of Constantine the fourth, and then lay in a kind of dormant state till about the middle of the reign of Henry VIII. when it was rather revived than improved: and indeed agriculture even in England did not flourish till the exportation of corn was allowed in the reign of Charles the second. But the secret spring which gave new motion to agriculture, and preserved that superiority we justly boast of at present, was the bounty which immediately after the Revolution was granted on the exportation of wheat, and this was soon followed by other proportionable bounties on the exportation of rye, barley, malt, oatmeal, &c. insomuch, that, in the year 1750, though the price of grain at home was then extremely moderate, the bounty money amounted to *l.* 325,405.

Our author, in the next place, makes it appear, that England, in a fruitful harvest, can produce corn enough to support its inhabitants four years. This is a sufficient argument in favour of exportation, the great advantages of which cannot but be evident, when, in five common years, namely, from 1745 to 1750, inclusively, we find that England shipped off in grain of all sorts, to the amount of 7,405,786 *l.* sterling.

The next capital improvements in English husbandry our author observes, are draining of fens and morasses, recovering lands from the sea, and inclosing downs, heaths, and commons; though this last the populace, blind to their own interest, are, in general, averse to. He adds, that many royal forests and chaces might be applied to much better husbandry uses than they answer at present; the more profitable part of the timber being still preserved. He also enforces the planting of quick-

set hedges, and the enclosing and dividing arable common fields.

In considering the general state of agriculture in England since the Restoration, the author of these *Essays* compliments Mr. Miller, Dr. Hill, whom he styles the English Linnæus, and the very ingenious and accurate Mr. Stillingfleet, as the chief improvers of this useful science. He then lays before his readers the present state of agriculture in Scotland, whence he proceeds in progressive order to Ireland, France, and Italy, where, under the article of Naples, he mentions two very remarkable circumstances relative to the late queen, daughter to the late king of Poland. One is, that she founded work-houses for employing the poor in every province in the kingdom, which houses, in the year 1758, were become flourishing manufactories; insomuch, that a beggar was scarcely to be seen in the streets. The other circumstance is, that this princess scarcely used a ribband, or a pin, but what came from England; so that a captain of our nation, who constantly traded to and from Naples, gained a little fortune by supplying her with millenery goods and trinkets.

Our sensible and ingenious author next takes notice of the present state of agriculture in Savoy and Sardinia; to these succeed Poland, Holland, Switzerland, Sweden, Denmark, the duchy of Wirtemberg, Saxony, Hanover, and Spain; under which last head he observes, that Spain, though naturally inactive upon these occasions, has invited Linnæus, with the offer of a large salary, to superintend a college founded for the purpose of making enquiries into the history of nature, and the art of agriculture.

Our author, after so long a journey, returns to England, and makes it appear, that our state of agriculture might still be greatly improved: his reasonings on this truly national point are well worthy the attention of the reader; particularly those that relate to the present and possible encrease of wheat, where he takes occasion to recommend the introducing amongst us new sorts of corn, particularly that kind of wheat which may be sown in spring, and maize, or Indian corn; the last of which, he observes, was raised very good in the field by — Dehany, Esq. at Hungerford Park, Berks, in the years 1760 and 1761.

The next subject this writer mentions is, as he says, of great consequence, namely, that there are many useful succulent annual plants, that draw their nourishment more from the air and influences of the atmosphere than the earth. He afterwards advises the importation of various articles which might be of use, and amongst others, what seems rather foreign to the

subject, the Italian Sedan chair, carried upon shafts by two mules, and conducted by a muleteer on foot. He omits not to mention the inconvenience of allowing corn to be sold rather by measure than weight, and recommends the introducing into our plantations the apheruously-tree of Switzerland, being a very hardy species of pine or pinaster that grows on the Alps.

After mentioning several trees which have been naturalized in various countries, he treats more at large of the management of bees, and the advantages to be derived from keeping them, specifying the particular sorts of food they are most fond of. He then resumes the subject of quick-set hedges, describing several methods of making them; and here takes occasion to censure the laws for the better preservation of the game, which he terms, not unaptly, "certain remains of Gothic sovereignty."

National granaries this writer is an enemy to, though he allows of private granaries, in which the farmer may reserve his corn for a more advantageous market.

After taking a slight notice of our neglect in not discovering more materials for making water-colours and tinctures for dyers, he makes several remarks on the nature and culture of the indigo plant and wax tree, which naturally enough lead him to the consideration of the great improvements to be made in our new acquisitions of Canada and Florida, in the culture of native and foreign vines; in the articles of horned cattle of the beeve kind; introducing horses and sheep, goats and chevereuils; encouraging the fur-trade, planting timber-trees, maize, olives, cotton, indigo, tobacco, saffron and hemp; he mentions also the uses to which ayac-wood, achetchy, plat de bois, salsaparilla, sassafras, bearded liane, &c. may be applied; and observes, that marle, gypsum, of which plaster of Paris is made, and fine clay abound there.

Returning to European improvements, our author treats of the culture of the larch-tree, and argues pretty largely on an incombustible quality ascribed to the timber of it, at the same time recommending the cedar of Libanus, a species of juniper-tree in the Antilles, and the red pine of Labradore.

We have before observed, that this writer thinks it necessary that there should be directors of our national husbandry; as an addition to this scheme, he now proposes that there should be schools of agriculture established in our counties; as to attain any notable degree of improvement, better heads and better hands must co-operate with those of the farmer and common cultivator.

The next immediate objects of our author's attention are the several oeconomic societies established in Europe, to which he gives

gives all due praise; observing, however, that societies ought to be established for promoting agriculture alone; and in this we heartily join with him.

We could wish this ingenious writer had disposed his subjects in a more regular order; we find a great deal worth attention, but the ideas are too much dispersed: for he now again resumes his favourite topic respecting the superiority of agriculture over commerce and manufactures, and thence proceeds to make some observations on the injuries which the possession of the Peruvian mines have really done to Spain; chiefly owing to the neglect of agriculture and useful arts which ensued.

Towards the conclusion of the first essay, the reader is cautioned not to give the name of modern improvements to antient practices of husbandry upon their being revived amongst us, as neither we nor our neighbours in foreign countries have made so many discoveries and improvements, for a century past, as one is apt to imagine at first sight; after which he examines into the title which several things, as the drill-plow, &c. have to being called new improvements. A slight censure is then passed on the theoretic writers in husbandry, some vulgar prejudices are pointed out, and a few rules laid down respecting the surest method of inducing farmers to adopt improvements in agriculture; and next follows a strong recommendation to country gentlemen, persuading them to embark with a hearty good-will in that cause on which the future well-being of themselves and their families so much depends. This, with a few apologies for scripture quotations, already taken notice of, concludes the first essay.

We must acknowledge that our author has a true taste for researches in agriculture; he seems indefatigably industrious, and has quoted more important authorities, antient and modern, in support of his opinions, than we have yet seen collected in one point of view on this subject. We own he has abilities; he appears to have read the most valuable remains of the Greek and Roman authors who have written on husbandry; nor have the moderns escaped his notice: and he has, in the course of his travels through the greatest part of Europe, made actual observations on the practice of other countries. Add to these, that he has good sense, and experience, at least in one branch of agriculture.

Upon the whole, it must be allowed, that he was guilty of a great error in judgment in making so unnecessary a display of his learning, by his very frequent and untranslated quotations, &c. He says he writes for the use of farmers; yet we will venture to assert, there are scarcely three farmers in the kingdom capable of understanding his essay, as to this end they must, if

we mistake not, have a knowledge of the Greek, Latin, Italian, French, Spanish, and English languages. Gentlemen of education will, however, in this essay, find a valuable fund of entertainment and instruction; to such, therefore, we recommend it, and shall, in our next Number, proceed to the examination of the second essay, which is more professedly practical.

[To be continued.]

VIII. *A Charge delivered to the Clergy of the Archdeaconry of Berks, at the late Visitation, in May, 1764. By William Dodwell, D. D. Archdeacon of Berks. Printed at the Request of the Clergy. 8vo. Pr. 1s. Whiston and White.*

IN this Charge the author points out the difficulties which have attended the pastoral office, under several periods of the Christian church. He first exhibits a view of the dangers which encompassed the ministers of the gospel in the days of persecution, and the temptations to which they were afterwards exposed by the civil establishment of religion. He then proceeds to consider the several adversaries with which the clergy of the church of England are surrounded, viz. The *minute philosophers*, atheists, and sceptics; the avowed enemies of revelation; the professed patrons of natural religion; the corrupters of the evangelical dispensation, who have deprived the gospel of 'every thing which distinguishes it from a good system of ethics;' the papists, the dissenters, and the irregular enthusiasts; and lastly, the libertines in our own communion. He suggests 'the proper principles and practices by which the clergy may best hope to support their insults, and defeat their influence.' His observations on these topics are as comprehensive as 50 pages will admit, and, in general, important and judicious.

Though we should be glad to applaud every sentiment of this able defender of the church, yet as we are no slaves to systematic divinity and popular notions, we are not altogether of his opinion in the following extract.

— 'Every thing peculiar to this dispensation as a new covenant, as a scheme of reconciliation of offending creatures to their offended Creator, is exploded even by some who pretend to receive the Bible; and force is offered to the express letter of scripture, and to the common sense of every impartial reader of it, to explain away whatever is said upon or implied in the doctrine of redemption. The foundation of it in the fall of man, and the corruptions of his nature, is positively denied; the necessity of it is evaded by attempts to prove that repentance

ance and amendment for the future, is a sufficient expiation for past offences; the substitution of a vicarious sacrifice is represented as injustice; the notion of any satisfaction to be made to the honour and justice of the divine Lawgiver is ridiculed; and the efficacy of that which we are taught, and are to teach others, was actually made by the meritorious atonement offered by the eternal Son of God, is invalidated by disowning his divinity. Thus our Saviour is deprived of every thing but an unmeaning name; his disciples of every valuable hope in and through him; and his religion of every thing which distinguishes it from a good system of ethics. To represent to you the principles and proofs by which these notions, whether proceeding from real or disguised sentiments, are to be refuted, would be to transcribe almost every page of the New Testament. An impartial deist would allow that the doctrine of redemption by a divine Saviour is therein contained; for which reason he fairly rejects them together; but the inconsistency certainly is the greater in those who allow the authority of the sacred pages, and yet reject the contents of them. Here we have nothing more to do than to accept the concession of fair enemies, and for the conviction of unfair ones to appeal to the sacred writings themselves; to shew that the lapsed state of nature, the insufficiency of repentance, the necessity of a propitiatory atonement, the actual appointment of one by the eternal Father, the meritorious completion of it by the eternal Son, and the effectual sanctification of our fallen nature by the eternal Spirit, are very clearly therein taught.

In this paragraph our author seems to have been too far transported by religious zeal; and to have exaggerated the charge against those writers, or at least the *chief* of those writers to whom he alludes; for if the gospel is only allowed to contain the authentic revelation of a future state, it is thereby acknowledged to be more than a good system of ethics; and a redemption by a divine Saviour is certainly admitted by all who receive the New Testament, though the nature of this redemption, or the meaning of scripture on this article is disputed. In what manner then is the controversy to be decided? Our author tells us, 'We have nothing more to do than to shew that the lapsed state of nature, the insufficiency of repentance, the necessity of a propitiatory atonement, &c. are very clearly taught in the sacred writings.' That is to say, a scheme of doctrine being settled and prescribed, we have nothing more to do, than to take our Bibles, and make it out. Suppose, however, that, upon a candid and impartial enquiry, any of these positions are not to be fairly deduced from the words of revelation; are the clergy to retain them at all adventures, to torture and accommo-

date the scriptures to the notions they have previously embraced, and allow nothing to be orthodox which does not coincide with their own hypothesis? Has not this procedure been the source of a thousand absurdities, and the greatest part of those objections which unbelievers have made against the revelation of Christ?

By this method the errors of popery were established. An hypothesis was founded in mistake, modelled according to the dictates of interest or caprice, made an article of faith, and then varnished over with scripture colours; an hundred texts, distorted from their plain and obvious meaning, were *compelled to come in*, and defend the doctrine of the church. This *ignis fatuus* was pursued through all the labyrinths of school divinity, and the light of the gospel totally disregarded. Instead of this preposterous method of investigating religious truth, a method which will always bias the judgment, the Christian divine should forget, if possible, all theological systems and preconceived opinions, divest his mind of party-prejudice and disputatious zeal, read the sacred text with impartiality and freedom, and explain it by sober sense and rational criticism. Then (no matter what becomes of human systems) the truth would be discovered, the Christian revelation would appear rational and consistent, and we should see who are the corrupters of the gospel.

IX. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LIII. for the Year 1763. 4to. Pr. 12s. Davis and Reymers.*

THE colours of a regiment, however tattered they may be, are still honourable for the corps that carries them; and though some flowers in the garland of natural philosophy which our Royal Society has so long worn, appear to be a little faded, yet we are pleased to see that she still maintains her prerogative right of primogeniture in all the branches of her first institution, and that fresh wreaths are produced every day to adorn the brows of her members. Some of them, indeed, are little better than daisies, and ill nature may call others of them weeds: but true philosophy rejects no object as being too mean for her inspection.

In reviewing this work, the article would be swelled to an unmeasurable length, should we do no more than transcribe its contents; the reader, therefore, must be satisfied with the selection of a few. The first is, An account of the sun's distance from
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the earth, deduced from Mr. Short's observations relating to the horizontal parallax of the sun: in a letter from Peter Daval, Esq; V. P. of R. S. to James Barrow, Esq; V. P. of R. S. "If we divide, says the ingenious author, 593,011,308 by 6, 283,185 the quotient, which is very nearly, 94,380,685, will give the mean distance of the earth from the sun in English miles." The next article of any importance we meet with is, 'Observations upon the effects of electricity applied to a tetanus or muscular rigidity, of four months continuance. In a letter to the Royal Society. By William Watson, M. D. F. R. S. Member of the Royal Colleges of Physicians of London and Madrid, and Physician to the Foundling Hospital.' This appears to have been a deplorable case, and is investigated with great judgment and learning by Dr. Watson, who was, it seems, assisted in this electrical cure by his friend Dr. Morton. We are mistaken, however, if we have not read of the electrical stroke being applied to other patients in like cases, without any sensible effect. In N^o. 22 some new experiments in electricity are communicated in a letter from Mr. Ebenezer Kinnersley to Benjamin Franklin, LL. D. F. R. S. which will deserve the notice of the curious enquirers into this branch of natural philosophy. The twenty-fourth article contains 'Remarks on swallows on the Rhine: in a letter from Mr. Achard in Privy-Garden, to Mr. Peter Collinson, F. R. S.' As the subject of the swallows sleeping is too hard of digestion for many sceptic philosophers, we shall give this short article in the words of the author.

'In the latter end of March I took my passage down the Rhine to Rotterdam: a little below Basil the south bank of the river was very high and steep, of a sandy soil, sixty or eighty feet above the water.

'I was surprized at seeing near the top of the cliff some boys tied with ropes hanging down doing something: the singularity of these adventurous boys, and the business they so daringly attempted, made us stop our navigation to inquire into the meaning of it. The waterman told us they were searching the holes in the cliff for swallows, or martins, which took refuge in them, and lodged there all the winter, until warm weather, and then they came abroad again.

'The boys, being let down by their comrades to the holes, put in a long rammer with a screw at the end, as is used to unload guns, and, twisting it about, drew out the birds. For a trifle I procured some of them. When I first had them, they seemed stiff and lifeless. I put one in my bosom, between my skin and shirt, and laid another on a board, the sun shining full and warm upon it. One or two of my companions did the like.

‘ That in my bosom revived in about $\frac{1}{4}$ of an hour; feeling it move, I took it out to look at it, and saw it stretch itself on my hand, but perceiving it not sufficiently come to itself, I put it in again: in about another quarter, feeling it flutter pretty briskly, I took it out and admired it. Being now perfectly recovered, before I was aware, it took its flight, the covering of the boat prevented me from seeing where it went: the bird on the board, though exposed to a full sun, yet, I presume from a chilliness in the air, did not revive to be able to fly.’

The twenty-fifth article treats of the properties of the mechanic powers demonstrated, with some observations on the methods that have been commonly used for that purpose; in a letter from Hugh Hamilton, D. D. F. R. S. and fellow of Trinity-College Dublin, to Matthew Raper, Esq; F. R. S. The subject of this discourse is very ingenious; but being illustrated by figures it can admit of no extract here; neither do we clearly see in what manner it can contribute to the practical part of mechanics.

The twenty-sixth article turns upon a most curious and interesting subject to all lovers of antiquity, and contains ‘ An account of some subterraneous apartments, with Etruscan inscriptions and paintings, discovered at Civita Turchino in Italy: communicated from Joseph Wilcox, Esq; F. S. A. by Charles Morton, M. D. S. R. S.’ This article is so remarkable and so new in its kind, that we think proper to lay the whole of it before our readers.

‘ Civita Turchino, about three miles to the north of Corneto, is an hill of an oblong form, the summit of which is almost one continued plain. From the quantities of medals, intaglio’s, fragments of inscriptions, &c. that are occasionally found here, this is believed to be the very spot where the powerful and most ancient city of Tarquinii once stood: tho’ at present it is only one continued field of corn. On the south-east side of it runs the ridge of an hill, which unites it to Corneto. This ridge is at least three or four miles in length, and almost entirely covered by several hundreds of artificial hillocks, which are called, by the inhabitants, Monti Rossi. About twelve of these hillocks have at different times been opened; and in every one of them have been found several subterranean apartments cut out of the solid rock. These apartments are of various forms and dimensions; some consist of a large outer room, and a small one within; others of a small room at the first entrance, and a larger one within: others are supported by a column of the solid rock, left in the centre, with openings on every part, from twenty to thirty feet. The entrance to them all is by a door of about five feet in height, by two feet and an half in breadth. Some of these have no other light but from the door, while

while others seem to have had a small light from above, through an hole of a pyramidical form. Many of these apartments have an elevated part that runs all round the wall, being a part of the rock left for that purpose. The moveables found in these apartments consist chiefly in Etruscan vases of various forms; in some indeed have been found some plain sarcophagi of stone with bones in them. The whole of these apartments are stucco'd, and ornamented in various manners: some indeed are plain; but others, particularly three, are richly adorned; having a double row of Etruscan inscriptions running round the upper parts of the walls, and under it a kind of frieze of figures in painting: some have an ornament under the figures, that seem to supply the place of an architrave. There have been no relievos in stucco hitherto discovered. The paintings seem to be in fresco, and are in general in the same stile as those which are usually seen on the Etruscan vases: though some of them are much superior perhaps to any thing as yet seen of the Etruscan art in painting. The paintings, though in general slight, are well conceived, and prove that the artist was capable of producing things more studied and more finished: though in such a subterranean situation, almost void of light, where the delicacy of a finished work would have been in a great measure thrown away; these artists (as the Romans did in their best ages, when employed in such sepulchral works) have in general contented themselves with slightly expressing their thoughts. But among the immense number of those subterranean apartments which are yet unopened, it is to all appearance very probable that many and many paintings and inscriptions may be discovered, sufficient to form a very entertaining, and perhaps a very useful, work: a work which would doubtless interest all the learned and curious world, not only as it may bring to light (if success attends this undertaking) many works of art, in times of such early and remote antiquity, but as perhaps it may also be the occasion of making some considerable discoveries in the history of a nation, in itself very great, though, to the regret of all the learned world, at present almost unknown. This great scene of antiquities is almost entirely unknown even in Rome. Mr. Jenkins, now resident at Rome, is the first and only Englishman who ever visited it.

We with the ingenious author of this article had favoured the public with his opinion concerning the meaning of the outlined figures he has exhibited. To us, they appear as if the two first plates represented a religious procession, in which the genii, or supernatural beings and mortals, are promiscuously represented; the former have wings affixed to their shoulders. Part of the second plate very possibly is designed for a Mercury conduct-

conducting departed souls to the mansions below. The third plate is more correct in its design than any thing that we believe has been discovered of Tuscan painting. That the whole is a representation of sacred ceremonies, seems probable from the frequent repetition of the *litui*, tho' under various forms, in the hands of the figures.

The twenty-eighth article contains 'Observations on two Roman inscriptions discovered at Netherby in Cumberland: in a letter to the Right Rev. Charles lord Bishop of Carlisle, F. R. S. from the Reverend John Taylor, L. L. D. canon residentiary of St. Paul's, and chancellor of the diocese of Lincoln.' The first of those inscriptions was engraved either in the 226th, or the 229th year of the Christian æra, under the emperor Marcus Aurelius Severus Alexander. The reverend author of this article very properly takes notice, that though Lampridius, the historian of Alexander Severus, asserts that this emperor *Dominum se appellari vetuit*, that is, forbid himself to be called lord; yet this inscription is a standing evidence that his subjects did call him so. This furnishes us with a very useful observation, that the monuments of antiquity are the best evidences of history. In the English annals, as well as in the Roman, authentic deeds and letters ought always to be credited sooner than the strongest affirmation of the best intentioned historian.

This author observes, that whatever inclination Alexander Severus might have towards Christianity, yet it appears by the Netherbeian inscriptions, that his soldiers in Great-Britain were the grossest of all pagans. The author then gives us extracts from Lampridius, which favour the opinion of Alexander's tendency towards Christianity. Fifteen hundred years hence, when some of the inscriptions on the statues of Lewis XIV. shall be dug up, our posterity may be diverted and edified by the dissertation of some future Hardouin or Vaillant to prove, that either he or his subjects, or both, were arrant pagans, because, among other blasphemous compliments, he is called *Viro Immortali*.

[To be continued.]

X. *A Defence of the Majority in the House of Commons, on the Question relating to General Warrants. In Answer to the Defence of the Minority.* 8vo. Pr. 1s. Wilkie.

NO species of reasoning is so plausible, but, at the same time so deceitful, as that from facts. When a gentleman affirms a fact, no man has a right to contradict him upon suppositions and probabilities; and few people, in matters of indifference to themselves, search for farther evidence than a man of honour's

honour's affirmation. In our last Review (p. 144.) we gave the author of the Defence of the Minority very fair play, and applauded his candour in his deductions from the facts he had stated. The author of the pamphlet before us starts up, and tells us that *those facts were not so*, and appeals to the same evidence which the minority-advocate produces, we mean the Votes of the House of Commons. If this evidence was good from the pen of the minority-advocate against the letter-writer in the Gazetteer of the 23d of May last, it must operate equally in the hands of this majority-advocate against his opponent; and if the minority-man most unmercifully triumphs upon his antagonist's having mistaken facts, he, at the same time, furnishes weapons to be turned against himself by this writer for the majority.

We are pleased to see the author of the performance before us following the advice we have so often recommended, and, indeed, exemplified in our review of the Defence of the Minority, we mean that of allowing to his opponent the proper degree of merit as a writer. Why ought authors to be worse than the butchers of men or beasts? Two generals, or officers, before or after a battle, generally compliment each other on their courage and military abilities; and a carcase-butcher never slaughters a beast that he does not recommend to his brother-butcher for special good meat. This writer has bestowed some pages upon the literary *etiquette*, in which, we think, he acquits himself very genteely. The reader will find, in the page above-quoted, the minority man's state of the famous question concerning general warrants. 'The author, says this writer, will give me leave to transcribe it as it stood amended on the 17th, to which the debate had been adjourned; which I have my reason for inserting, as he had doubtless his reasons for omitting it: "That a general Warrant for apprehending and seizing the authors, printers, and publishers of a seditious and *treasonable* libel, together with their papers, is not warranted by law; *although such warrant hath been issued according to the usage of office, and hath been frequently produced to, and so far as appears to this house, the validity thereof hath never been debated in the court of King's-bench, but the parties thereupon have been frequently bailed by the said court.*"

'Thus stood the question, as amended by the consent of those who moved it; it was therefore such as they had adopted; it was the only question under consideration of the house, when they voted to adjourn it for four months. The public will judge how fairly it has been represented by the defender of the minority. I will only observe, that it was so altered, in order to give the public a true idea of the case upon which this question was agitated; that the warrant of lord Hallifax was not
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for a seditious, but for a *seditions* and *treasonable* libel; and that the circumstance of having admitted to bail persons apprehended under such warrants, instead of giving them their full discharge, is of so much importance to the question of the legality of the warrants, that in the opinion of an old, experienced, and able lawyer upon that occasion, who will ever be esteemed an honour to the profession, it implies no less than an imputation of perjury, to suppose such practice to have prevailed in the court of King's-bench, unless the legality of the warrants had been at the same time acknowledged by that court.'

This defender of the majority then proceeds to examine the reasoning of his opponent upon the question. Here we cannot think that his arguments are conclusive.

'Had the motion been general, as stated by the Gazetteer, "Whether a general warrant from a secretary of state be warrantable by law or not?" it seems the author is of opinion, that it would have been such, as a thinking and honest man might very fairly and consistently have voted *against*, though he had voted *for* the motion limited only to the case of seditious libels." I most readily agree with him, that the two propositions are highly different; as different as an honest zeal for the liberties of the subject (though perhaps in my judgment, as well as that of the defender himself, a mistaken one), and a captious and partial pretence, calculated to serve no purposes but the purposes of party; to amuse the public with the sound of liberty; to obtain, under that specious plea, a larger division in parliament; and by an *ex post facto* resolution, that could extend to reach no farther than to a particular and recent instance, to squint a censure of blame, oppression, and innovation upon the uninterrupted practice of office, justified by precedents produced from the time of the Revolution, reaching back, perhaps, to the remotest times, and combined with the very essence of government. The two propositions are so different to my apprehension, that the one takes away from the executive power, an authority which may frequently be found essential to the very being of the state; the other is merely trifling with the public, by professing to give them a security to their liberties, when, in fact, no such security was intended.'

This quotation is succeeded by a note, to shew that a secretary of state was mentioned amongst the first officers of state above 200 years ago. *Anticus Socrates, sed magis amica veritas*; and as no one can suspect us of disaffection to the government, we shall be the more free in declaring our disapprobation of this quotation. We are of opinion that the more numerous the precedents were in favour of general warrants, the practice called the more aloud for redress; and that the doctrine of the fitness to

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vest an extraordinary power in any secretary of state, or officer of the crown, whatever the pretext may be, is dangerous, if not unconstitutional. It is true, an exigency may happen, where all property ought to cease, as in the case of a conflagration, where it is necessary to blow up a single house to prevent a whole city from being consumed. There requires no resolution in either house of parliament to establish this necessity, which, as Cicero says, is drawn *ex intimis naturæ fontibus*; "from the deepest resources of nature:" but no British minister ought to be vested with any other discretionary power.

The author next (and we think very fairly) convicts the minority-man of something more than a mistake in stating his fact.

'Let us now examine, whether he has been more truly zealous in the securing the liberties of the individual, and "defending the undoubted and undisputed birth-right of the subject." The motion, take it as it was moved by Sir W. M——h, and seconded by Sir G. S——lle, on the 14th, or as it stood amended in the adjourned debate on the 17th, contains what? it contains the resolution of one house of parliament, which therefore is only a declaration of their sense of the law, not a judicial determination of law, which might be pleaded in a court of judicature, that a general warrant for seizing authors, printers, and publishers of a seditious (and treasonable) libel, together with their papers, is not warranted by law. This resolution then would have been the only medium that could be found; the exact and precise remedy to the evil complained of; which, "without stirring captiously so delicate a question of government, as that which they are with so little candour charged with," would have been sufficient to have quieted the fears that had been so industriously infused into the minds of men upon this illegal and arbitrary proceeding. Let us see then what real security this resolution would have given; and whether, with all the care, accuracy, and nicety with which it was drawn, the censure of it might not possibly have been evaded by some future secretary of state in similar instances. If he granted the warrants general, and for seizing the papers, he would, I confess, stand condemned under this resolution; but suppose, as a possible case, he should have granted a particular warrant, describing the person, for the seizing the papers, and a general warrant for apprehending the authors, printers, and publishers; I would be glad to know whether either of these warrants would fall under this resolution; or whether, if the words treasonable practices were inserted (and endeavouring to excite to treason, I should suspect to be a treasonable practice) whether, in that case, a general warrant might not pass uncensured, including both the persons and papers. If these evasions could

could indeed frustrate that resolution, as I conceive they would, I hope I may be pardoned in having asserted, that this resolution was offering a security to liberty, which these very gentlemen themselves, if ever they should be so happy as to become ministers, were left at full liberty to frustrate and evade, as often as they should see occasion, and would consequently amount, in effect, to just no security at all.'

But tho' the above quotation is a full answer to the reasoning of the minority-defender, yet it is with some concern we perceive, that the writers on both sides of this argument have concurred in leaving the poisonous sting in the question. Please your lordship, says a poor culprit of an author, my case is bailable. I am committed only for a *false* and *malicious* libel. So I think too, says the judge; let Mr. Attorney General attend to-morrow, when the man is to be bailed. Away goes a pick-thank to the f——y of st—e, and tells him that the delinquent will be bailed, because the word *treasonable* is not in the warrant. Oh, says his lordship, if that is all, we shall soon make out another warrant; which is done upon the spot, and served upon poor author by way of detain-er. A judge of spirit will pay but little regard even to the formidable word *treasonable*, and another alarm is brought to his lordship. What's to be done now—the fellow will certainly be bailed—Why nothing more easy—make your warrant for HIGH TREASON, and see what judge dare bail him. The one costs no more than the other. We should be glad to say that this was not a fact that actually happened under a whig f——y of st—e. We should be sorry were it repeated; and at the same time, according to the state of the argument as admitted by both parties, it may happen to-morrow, were the seals of office lodged in weak or wicked hands.

We have but one more observation to make upon this pamphlet. The author supposes the motion, as amended on the 17th, to be amended with consent of both parties. A minority-man may perhaps say, (and, if we mistake not, it has been said), that the amendment was done by mere dint of majority. We are, however, of opinion that this is a most shameful plea. Why is the minority to move a question to which they are impelled by force? Had the question been carried, where was their victory?

Upon the whole: though we think the majority-man has clearly the advantage of his opponent, it is evident to us that both of them have industriously stood clear of what ought to be the main question; the vesting discretionary, and consequently unlimited, powers in any officer of state or law. We cannot help concluding this article with an observation, that neither party has been candid enough to lay bare the true grievance,

grievance, or to probe it to the quick. Can, or cannot, (—s of it—e commit a man without an oath that the person committed is, or *probably* is, the author of the libel in question? That they have done so, is past all dispute; and according to the present management of the question concerning warrants, it appears to us that the minority-men are not more in earnest than the majority-men are, to have the shocking abuses of office removed.

XI. *An Attempt to restore the Supreme Worship of God the Father Almighty. For the Use of Poor Christians. By George Williams, a Livery Servant. 8vo. Pr. 6d. Becket and De Hondt.*

THIS pamphlet is said to be written by a livery servant, and, to say the truth, it is a production not unworthy one of the fraternity of the Rainbow. Prefixed to this precious performance, is not only an advertisement addressed to unitarian christians, of all denominations; but a preface dedicated to christians in general, in which the author attacks all those who believe the Trinity, in the following very extraordinary, but instructive manner, as it teaches us what value we ought to set upon works written by enthusiasts, who profess their chief aim is to guard against enthusiasm.

‘ The method the learned Athanasians have taken, is to pervert and darken the holy scriptures, and with sophistry and art to defend what cannot be defended: I appeal to their writings for the truth of this. But what is this but fighting against God, and throwing dust in our eyes, and sinking themselves below their level to which they can never rise again?

‘ Believe me, I have no other motive than the glory of God, the advancement of the true Christian religion, and the good of mankind; and if any expression should be thought uncharitable, lay it to my zeal for the cause: for I can (I thank God) say from the bottom of my soul, that I am in love and charity with all men.

‘ It will be objected, why should we *bearken* to such an illiterate person when we have a multitude of *learned* teachers? I have no inclination to detract from the characters of learned men, many of whom have employed their talents for the advancement of true religion. But let the apostle Paul’s observation be duly considered, when the gospel was first preached to the Jews and Heathens, 1 Cor. i. ver. 26, 27.—ver. 29. Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath

hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty.—That no flesh should glory in his presence.'

As to the performance itself, it is no other than a rant against the Athanasian Creed, destitute of coherence or reasoning, not without some strictures upon the Apostles Creed. Our author says, addressing himself to christians,

'Therefore be sure to omit the Athanasian Creed; have nothing to do with that damning heresy. Omit also two expressions in the Nicene Creed, viz. *Being of one substance with the Father*; and,—*Who with the Father and the Son together is worshipped and glorified*: but I rather think, you had better omit the whole creed; for one good creed is sufficient, and I think the Apostles Creed a very good one; if the words, *He descended into Hell*, were left out it would be better.—You should also omit the third and fourth petitions of the Litany; the first is addressed to the Father Almighty, and the second to our Saviour as Mediator; both very right: but the third, to the Holy Ghost, is wrong, because the Holy Ghost is no where in scripture called either God or Lord, nor so much as one prayer is put up to him. The fourth is put up to the three Persons and one God, like the Athanasian Creed; and therefore false: there is no such thing as a trinity of Gods in one. You should also be careful to omit the doxology; because in the beginning it was not so, and therefore false.—All the prayers and collects, which end thus, *Who liveth and reigneth with thee and the Holy Ghost ever one God, world without end*, be sure you never repeat, nor say Amen to it, because that is giving your consent to a lye.'

We should not have detained our readers upon so trite and so contemptible a production, were it not that we are afraid it may be a precedent, unless guarded against, for every impertinent footman to set up as a reformer of manners. The whole of this pamphlet is no other than a jumble of incoherent quotations; and though a learned prelate has said that he wished he could get decently rid of the Athanasian Creed, yet we cannot help saying of the Attempt before us,

*Non talis auxilio, non defensoribus istis
Tempus eget ——— ——— ———*

FOREIGN LITERARY INTELLIGENCE.

XII. FRANCE.

PARIS. *Discours sur l'Histoire Ecclesiastique.* Par M. l'Abbe Fleury, &c. That is, *Discourses on Ecclesiastic History.* By the Abbé Fleury, Prior of Argenteuil, and Confessor to the King. A new Edition, enlarged with Discourses on the Hebrew Poetry, the Sacred Scriptures, and the liberties of the Gallican Church. To which is added, a Discourse on the Renewal of Ecclesiastic Studies since the 14th Century, by the Abbé Goujet, Canon of St. Jaques de l'Hopital. At Paris, for Herissant, 1763. 1 Vol in 12mo.——The discourses of the famous abbé Fleury are well known, and greatly esteemed; but having been published long ago, should not have been mentioned in this present Review, had it not been for the new discourses inserted in this edition, which render it far superior to any of the preceding.

Nouvel Abregé de l'Histoire de France, à l'Usage des jeunes Gens, &c. That is, *A new Abridgement of the History of France, containing the remarkable Events from Pharamond, in 420, to the 1st of January 1763. With a Geographical and Historical Idea of the French Monarchy, and Reflections on the Nobility, Feudal Tenures, Titles, Dignities, and the Institution of Parliaments.* In 12mo. for Charpentier.

Memoire sur une Question Anatomique relative à la Jurisprudence, dans lequel on etablit les Principes pour distinguer, à l'Inspection d'un Corps trouvé perdu, les Signes du Suicide d'avec ceux de l'Assassinat. Par M. Louis, &c. That is, *A Memoir concerning an Anatomical Question relative to a Point of Law, wherein certain Principles are laid down to distinguish the Marks of Suicide from those of Assassination, upon inspecting a dead Body.* By M. Louis, of the Royal Academy of Surgery, at Paris, in 12mo.——The misfortune which happened at Toulouse in the month of March, 1762, gave rise to this dissertation. The father of young Calas being accused and convicted of having hanged his own son, died by the hands of a common executioner. In an affair of that nature, the deposition of the physician and surgeon, who were upon the spot, and immediately inspected the dead body, was of great weight with the magistrates in passing judgment: hence a question is proposed, whether there are any plain signs or tokens, by which a physician and surgeon, upon being called in at such a crisis, may be enabled to pronounce that the deceased hanged himself, or suffered violence from some other person?

Zacchias, Alberti, Bohnius, Valentini, &c. have indicated the signs by which a physician may determine, whether a person who is found hanging, really died of the suspension, or was

hanged up after he had died of some other death ; but they do not meddle with the present case. Hence it is, that in Mr. Lewis's dissertation the question is entirely new. Though M. Lewis has not solved this problem, which we may deem insoluble, as to the possibility of finding in a man that has hanged himself such particular signs as shall distinguish him from a person murdered by another ; still this is a most curious and interesting performance. The author, with extraordinary sagacity, shews how greatly a surgeon ought to distrust his own abilities, and with what circumspection he should proceed, when he is to give an opinion by which the estate, life, and reputation of a fellow citizen are to be determined.

De l'Utilité des Voyages relativement aux Sciences et aux Moeurs ; Discours prononcé par M. l'Abbé Gros de Besplas, &c. à Paris, chez Bertier. That is, *The Utility of Foreign Travel, in relation to Learning and Manners, a Discourse pronounced by the Abbé Gros de Besplas, of the College of Sorbonne, and Vicar General of the Diocese of Bezançon.* At Paris, for Berthier, 1763. — This is an eloquent piece, but more remarkable for the sallies of imagination, than for solidity of argument.

Traité des Devoirs des Gens du Monde, & sur tout des Chefs de Famille. Par M. Collet, Docteur en Theologie, in 12mo. 1763. That is, *A Treatise on the Duties of the Laity, and especially Heads of Families.* By M. Collet, Doctor of Divinity, in 12mo. 1763. For Bure and Herissant. — In this pretended philosophical age, works that treat of the duties of a Christian are but too commonly slighted, as the productions of visionaries, methodists, and priests ; but this shall not discourage us from recommending a work of great merit, and plainly calculated for the advancement of practical morality. The author, being a Roman Catholic, proper allowance must be made for the prejudices in favour of his own religion. In the introduction, which he entitles, *Motives for strengthening our belief in Christianity*, he makes great use of the excellent dissertation of the present lord bishop of Gloucester, concerning the attempt of the emperor Julian to rebuild the temple of Jerusalem, and the miracle by which it was prevented.

Tactique Navale, ou Traité des Evolutions et Signaux, avec Figures en Taille douce. Par M. le Vicomte de Morogues, Capitaine des Vaisseaux du Roy, &c. à Paris, chez Guerin & Latour, 1763. in 4to. That is, *Naval Tactics, or a Treatise of Evolutions and Signals, with Cuts.* By M. the Viscount de Morogues, Captain of the King's Ships, Chief of the Brigade of the Royal Body of Artillery, Member of the Marine Academy, &c. At Paris, for Guerin and Latour, in 1763, in 4to. To be had at Nourse's, and Vaillant's, in the Strand. — This is a work of great reputation among the French.

French. It contains the art of drawing up their fleets in line of battle, an art called Tactics, from a Greek word which signifies *ars ordinandi*. Naval tactics is, therefore, the art of drawing up a fleet, or squadron, at sea, in order of battle. What is very extraordinary, the French, before this time, had no other treatise on this subject than the Evolutions of Father Hoste, a Jesuit, who had attended several of the French admirals the space of twelve years on their different expeditions. But to write a work of this kind, a person should have been a sea-officer; and therefore it is that M. de Morogues was so much better qualified for the undertaking. The commissaries of the academy, who examined the performance, declare, that M. de Morogues, from his extensive knowledge, was extremely capable of collecting into one body, and disposing in the properest order, the best evolutions and signals, to the end that the public might have a clear view of all that can be said on the subject.

LYONS. *Traité de Physiologie, dans lequel après avoir établi des Theses sur le Mechanisme de nos Fonctions, on donne une Explication courte des Phenomenes du Corps Humain.* Par M. Jean Ferapie Dufieu, à Lyon, 2 tom. in 12mo. That is, *A Treatise on Physiology, in which, after establishing certain Theses on the Mechanism of our Functions, a short Explanation is given of the Phenomena of the Human Body.* By M. John Ferapie Dufieu, Doctor of Physic, and Surgeon to the great Hospital at Lyons, for Claude Jaquenode the Son. 1763, 2 vols. in 12mo. — Were we to judge of the degree of perfection to which a science is arrived by the number of treatises to which it has given rise, we should look upon physiology, or, which is the same thing, that part of physic which treats of the uses and functions of the human body, as advanced to a perfect state, so as to leave very little room for further discoveries: yet this is far from being the case; and, notwithstanding all that has been written these forty years, a good treatise on physiology is still wanting. It requires a man that has studied hard, seen a great deal of practice, followed the medical art in its full extension, and moreover has attained to an age in which the mind, still in its vigour, divested of prejudices, sees and represents objects with the sole view of instructing, without any regard to interest or reputation, and without fear of criticism. This cannot be said of Mr. Dufieu, whose time was chiefly employed in the practice of surgery; and who seems not to have the *præcognita* requisite for undertaking a work of this nature.

XIII. ITALY.

LEGHORN. *Saggio Sopra l'Accademia di Francia ch'è in Roma: Livorno, 1753. Per Marco Coltellini, in 8vo.* That is, *An Essay on the French Academy at Rome, in 8vo.*—This essay was written by the late count Algarotti, who addresses it to Thomas Holles, Esq. member of the Royal Society, and of the Society of Antiquarians. The design of the whole performance is to refute those authors, who pretend that the French academy established at Rome by Lewis XIV. is of no service to the pupils, whom the French academy send every year to improve themselves in painting and sculpture. Their arguments are, 1. That there is at present a sufficient number of Italian paintings, and of antique statues, in France, for the instruction of young artists. 2. That France at all times has had excellent artists who never set foot in Italy. M. Algarotti proposes to refute these arguments by shewing, that, in order to carry the art to its highest perfection, it is necessary to view and to examine those great master-pieces, which are to be found in the several cities of Italy.

LUCCA. *Stephani Baluzii Tutelenfis Miscellanea novo ordine digesta, & non paucis ineditis Monumentis opportunisque Animadversionibus aucta, opera ac studio Jo. Dominici Marfi Lucensis. Tom 3. continens Monumenta diplomatica & Epistolaria. Lucæ, 1763. apud Vincent Juacchinum, in Folio.*—The appendix to this work, published by M. Marfi, contains several tracts, that never appeared in any other edition.

VENICE. *Il Lettorile, Poema eroico del Signor Nicol. Boileau Despreaux, tradotto del Francese dal N. V. D. Carlo Giov. Bap. Cacherano Co. d'Osasio, di Canterana, della Rocca, &c. in Venezia, 1762. presso Paolo Colombani, in 8vo.*—This is a translation of Boileau's *Lutrin* into Italian.

VERONA. *Opuscula Physiologico-Pathologica, Dissertationes tres exhibentia. 1. De affectionibus infantie & pueritie. 2. De affectionibus senectutis. 3. De Visionis Sensorio, Authore Antonio Fracassini, Med. Veron. Acad. Bonon. Socio, &c. Veronæ, 1763.*

TURIN. *Melanges de Philosophie et de Mathématique, de la Société Royale de Turin; à Turin de l'Imprimerie Royale.* That is, *Philosophical and Mathematical Miscellanies, by the Royal Society of Turin. At the King's Printing House, Turin.*—These miscellanies contain several ingenious memoirs published in the year 1760 and 1761. Among the rest are the chevalier Daviet de Foncerac's treatise on the fundamental principles of mechanics, *Algebra Philosophicæ in usum artis inveniendi specimen primum Ludovici Richeri*; and M. Carena's Observations on the course of the river Po.

The

The latter is a most curious and interesting dissertation on the successive alterations of the bed of this river, effected sometimes by art, and at other times by nature. The researches of the author must greatly tend to the improvement of geography and natural history. The ancient historians make mention of two islands called Electrides, at the mouth of the Eridanus, or the Po. Neither Strabo nor Pliny could find in their time any vestiges of those islands, nor of the Electrum or Amber, from whence they derived their name. On one of those islands the Pelasgi founded the town of Spina, which gave its name to the mouth called Spinetica. The denomination of this town is taken from a Greek word which signifies a spark, and shews the nature of the soil, which was full of pyrites, or fire-stones, according to the testimony of Aristotle. Plutarch relates, that in the country formerly inhabited by the Celts, a ball of inflammable matter being thrown into the air by an eruption, fell into the Eridanus, which quenched the flames. Valerius Flaccus mentions the same thing ;

Acer & Eridani trepidum globus ibat in amnem.

Argon. lib. v. ver. 430.

Hence we have an explanation of part of the celebrated fable of Phaeton, and a fresh instance of those eruptions, which, at sundry times, have produced such changes on the surface of the terrestrial globe.

Scylax, who wrote towards the year 500 before the vulgar æra, says that the town of Spina was situated near the river of the same name (Spinus or the Eridanus) about 20 stadia, or two miles and a half from its mouth. In Strabo's time, that is, in the beginning of the first century, Spina, which this author still calls a maritime town, was seated on the continent about 90 stadia (eleven miles and a quarter) from the sea. Thus in the six centuries which elapsed from the time of Scylax to that of Strabo, the river must have washed away a sufficient quantity of mud and slime down to where it empties itself into the sea, to lengthen the continent the distance of nine miles ; which would be giving it a mile's increase every sixty-six years. Following this progression, the author thinks he might place the Adriatic shore, after the deluge, within a mile above Codrea. With regard to the exact situation of Spina, if we submit to the authority of Spreti and Alberti, it must have been in a part of the moor of Comacchio, near the spot where Magin's map places *Porto di Primaro* and *Punta di Humana*.

In Strabo's time the Po was divided into seven branches ; for it did not begin to enter the bed of the *Po Grande* till the twelfth century. In process of time, its stream was divided into several

channels, some of which are now dried up. Augustus Cæsar had dug a canal, which separated from the branch Spinetica above Ravenna. This city was then washed by the Adriatic; but towards the end of the sixteenth century, it was distant four miles from the sea. King Odoacer caused another canal to be dug, which joined that of Augustus to a branch of the Po, and which was still navigable in the fourteenth century. Some authors of the middle ages call this branch Baderinus; but its true name was Padarenus. Priscian Pellegrin describes an ancient canal called Fossa Bosia, which from the village of Consaldo conveyed part of the waters of the *Primaro* into the Po of *Volano* at Medelana: this was the ancient bed of the *Sandalus*, which took its name from one *Bosius*, by whom it was cleansed.

The first division of the Po was made at Codrea, the right branch was the Eridanus, the left was called Sagis. Pliny says, that the Olana was the first of the subsequent branches formed by art. Polybius takes notice only of the Padusa or Eridanus, and the Olana. Towards the commencement of the eighth century, the inhabitants of Ravenna dug a canal, to which they gave the name of *Fossa*, or Padus Fossæ; and now it is called Po di Ferrara, or Po Morto, from the smallness of the stream. From the left of the Eridanus a branch was also opened in process of time, known to the ancients by the name of Vergens Fluvius, now by that of *Vergenese*, which is very shallow, and loses itself in the moor of Comacchio; its mouth, which Pliny calls *Caprasia ostium*, is the present Porto di Magna-Vacca.

All these branches or canals, those which the Tyrrhenians dug in order to divert the waters of this river into the marshes of Adria, called *Septem maria*; the different rivers which disembogued themselves into the sea, when the Adriatic shore was above Codrea, and which afterwards mixed their waters with the Po; all these causes conjoined, have washed down a prodigious quantity of mud and slime towards the gulph, by which means the sea-shore has been removed to its present distance from the above places.

After mentioning these changes in the Po, M. Carena makes a few observations on the source, and on some of the rivers which empty themselves into it; and lastly, he points out the effects of the extension of the continent at the mouth of rivers. He thinks, that as the mud thus protruded down the stream raises the surface of the sea by the extension of the continent, the consequence is, that the sea must overflow somewhere else, and drown those maritime parts which happen to be lower than the sea-waters. The surface of the earth must at long run be
a greater

a greater loser than gainer; and if revelation did not inform us that it is to be no more overwhelmed by a deluge, but destroyed by a conflagration, we should conclude, that in a long series of years it would be all covered with water.

XIV. G E R M A N Y.

HALLE. The excellent account which the illustrious Linnæus has published in the Swedish language, of his voyage in 1741. to the islands of Oeland and Gothland, has been lately translated into the German language, and makes a volume in octavo, printed for J. Cust, 1764.

BERLIN. *Discours moraux pour servir de suite au Philosophe Chrétien, par M. Formey.* That is, *Moral Discourses, being a Continuation of the Christian Philosopher.* For John Jasperd, 1764, 12mo. —The sermons which compose the four volumes of the Christian Philosopher have had a very extraordinary success. This perhaps was owing to the form in which they made their public appearance; for a great many readers, who little imagined they were perusing a clergyman's sermons, would have disdained to look at them, if instead of the motto's taken from profane authors, they had seen texts of scripture at the head of those discourses. But M. Formey has not used that innocent artifice in these moral discourses; they appear in the form of sermons, with the scriptural texts, and the other characteristics of that species of writing.

LEIPSIK. Professor Boehm, a gentleman celebrated for his profound knowledge of history and polite literature, has published some months ago, *Acta pacis Olivensis inedita, Tom. I. in quo Joachimi Pastorii ab Hirtenberg aurora pacis, Diarium pacificationis, ex bibliotheca Zaluskiana nunc primum prolatum, & Oliva pacis, continentur. Recensuit, illustravit, tabulas publicas & observationes adjecit Joh. Gottlob Boëhmius, historiographus regius. Hist. P. P. Lips. Wratislaviæ apud Kornium & Gampertum 1763.* This new present which M. Boehm makes to the public, will be the more acceptable, as the original pieces, which through his care make their first appearance in print, are illustrated with a great variety of remarks, all relating to the history of the treaty of Oliva. The reader will be particularly pleased with the characters of the ministers who concluded that treaty, and of several other statesmen of that time.

Antonii Wilhelmi Platzii, pro Cancellarii, tractatus de plantarum virtutibus, ex ipsarum charactere haudquaquam addiscendis, Lipsiæ, 1764, in 4to.

Ξενοφώντος Ἀπομνημονεύματα Βίβλοι Δ. Xenophontis memorabilia.

memorabilium Socratis Dictorum Libri IV. Quartum recensuit, emendavit, illustravit, et Indicem adjecit Joan. Aug. Ernesti. In Officina Fruschie, 1763. 8vo. The various readings and the new notes with which this edition of Socrates's *Dicta Memorabilia* is enriched, render it far superior to the three preceding editions published by the same learned gentleman.

STRASBURG *Dissertatio medica de Cicuta, quam solemniter eruditorum examini proponit Auctor Projectus Josephus Ehrhart, Redersheimensis Alsata &c.* That is, *A Physical Dissertation on Hemlock, by M. Project Joseph Ehrhart, of Redersheim in Alsace. At Strasburg, for Jonas Lorenzo, 1763, in 4to.* Among the several pieces that have appeared on the use of hemlock since the publication of Mr. Storck's treatise on this subject, none have been more deserving of our attention than the dissertation before us. The author to a very profound erudition has joined an excellent analysis of this plant, with several curious observations concerning its use. His dissertation may be divided into five parts: in the first he inquires into the names by which hemlock was distinguished by the Greeks and Romans; in the second he gives a description of the plant, with the different names by which it has been distinguished by modern botanists; the third contains its analysis; the fourth mentions the fatal effects that arose from it when taken in too large a dose, which was the reason of its having been hitherto considered as a poison by all the faculty; and the fifth treats of the good effects it has produced either before or since Mr. Storck rendered the use of it so familiar. Some of these observations are new, and extremely interesting.

XV. UNITED PROVINCES.

AMSTERDAM. *Lettres à Mr. Rousseau, pour servir de Réponse à sa Lettre contre le Mandement de M. L'Archevêque de Paris.* That is, *Letters to M. Rousseau, in Answer to his Letter against the Pastoral Letter of the Archbishop of Paris.* Amsterdam, for Michael Rey, 1763. in 8vo. The author of this performance is M. L'Abbe Yvon.

Analyse raisonnée de la Sagesse de Charron. That is, *A rational Analysis of M. Charron's Treatise on Wisdom.* At Amsterdam, for Michael Rey, 1763, in 12mo. 2 Vols. Charron is one of the most original writers in the French language. He greatly resembles his friend Montaigne, in freedom and boldness of sentiment. Charron was born at Paris in 1541, and died in that city Nov. 16, 1603. His treatise on wisdom has been always held in high esteem, and has undergone two translations

lations in our language. The analysis before us is a kind of abridgment of that excellent work; and the author thereof has inserted some notes, in which he sometimes opposes M. Charon's opinions.

UTRECHT. *Henrici Cannegieter de Gemma Bentineckiana, item de Iside ad Turnacum inventa, necnon de Dea Burorina ad amplissimum Virum Wilhel mum Pauli supremæ Hollandorum, Zelandorum, & Frisiorum Curiae Senatorem Trajecti ad Rhenum, apud Guliel. Hen. Kroon, 1764.* This is a short but curious dissertation, written in a very elegant stile, replete with erudition, and worthy of the author as well as of the learned magistrate to whom it is inscribed. The first article is a fine sapphire in the possession of count Bentineck. The author considers it as an antiquarian, and, after many learned researches, proves it to be a representation of the Jupiter Serapis of Egypt. By the way he observes, from Pliny the Elder, that it was in this philosopher's time they began to wear gems in rings, representing either Hippocrates, or some other Egyptian deity. In the second article the reader will find whatever the ancients have advanced in regard to Isis, her worship and attributes. This is done in so concise and masterly a manner, that it is not possible to abridge it; so that we must refer the reader to the dissertation itself. The third article is an inscription lately found at Domburg in Zealand, which the author reads, *Deæ Burorinæ quod votum est Malius votum solvit pro se suisque.* This Burorina he supposes to be a local or tutelary goddess, like the Nymphs of the Greeks and Romans; probably the neighbourhood of Domburg was under her protection. The author founds his conjecture on the etymology of the word *biuer* in Dutch, which signifies a neighbour, from whence *buren* to visit, *burer* a visitor, and thence might have been formed *Burorina*. Besides this inscription, he explains two others relative to the above article; and his explanations are supported by such erudition and delicacy of taste, as intitle him to the acknowledgment of the reader.

The ingenious oration which M. Hennert pronounced the 6th of February this year at his entering upon the professorship of philosophy, mathematics, and astronomy, was lately printed by Biddelet with the following title; *Johannis Frederici Hennert Oratio inauguralis, de Ingenio Mathematici, dicta publice A. D. 11 Feb. 1764. quum extraordinariam Philosophiæ, Matheseos, & Astronomiæ Professionem, in illustri Trajectina Academia auspiceretur.* In 4to. pp. 40.

MONTHLY CATALOGUE.

16. *A Reply to the Counter-Address; being a Vindication of a Pamphlet entitled, an Address to the Public, on the late Dismissal of a General Officer.* 8vo. Pr. 1s. Nicoll.

THE reader, in our last Number *, may find an account of the pamphlet to which this is intended as an answer. We are sorry to repeat our observations, that personal scurrility is unworthy of gentlemen; but we cannot help saying, with regard to the controversy before us, that the Counter-addresser gave the first blow, which is most severely returned in this Reply; and, for that reason, we shall omit giving any specimens of what we most sincerely condemn, and wish to be banished from all writing.

We foresaw that the motto would become an object in the controversy, and therefore we translated it; we hope not for the use of the Addresser, though his manner of reprinting it is somewhat suspicious, if the Addresser and the Replier are the same; though we rather suppose it an error of the press. Both antagonists ought to have observed that Sallust is not accountable for the maxim laid down in the motto, which is indeed no more than a prudential, but very just, observation thrown out by Cæsar in the debate concerning the punishment of the Catalinarian conspirators. We readily acknowledge the superiority of our author, in point of writing, to his antagonist, and he has very fully vindicated the propriety of the late dismissal of a general officer. The shameful expedition to Rochefort ought never to be forgot; and had the Replier been furnished with sufficient information, he might have asked, with a malicious sneer, Who insinuated, that the success of the attempt upon Rochfort was improbable, and advised a descent upon another part of that coast, for this very notable reason, because the salt-works there were defenceless?

Having thus done justice to both writers, we owe some to ourselves, and wish that the author of this Reply had given us an opportunity of praising his candour as well as his capacity, which we should most willingly have done, had he acknowledged his obligations to the author of the 19th article of the Monthly Catalogue in the Critical Review of last month. A gentleman may be above paying, but he ought not to be above acknowledging, a debt.

* Critical Review for August, 1764, p. 146.

17. *An Enquiry into the Question, Whether Juries are, or are not, Judges of Law, as well as of Fact; with a particular Reference to the Case of Libels.* 8vo. Pr. 6d. Wilkie.

We remember in the time of the rebellion of 1745, a number of hawkers and newsmen got together in expectation of an extraordinary Gazette; but they were disappointed of the publication, and consequently of their suppers. In Butcher-Row they held a chapter, where it was most learnedly debated, in presence of their printer, whether they should have a *terrible apparition*, or a *barbarous, bloody, and inhuman murder*, to make amends for their disappointment. We cannot look upon the authors of such pieces as this before us in any other light than that of hawkers and newsmen. They wait for a popular topic, such as that of juries, judges, general warrants, or the like. They lug out all that has been said upon the subject by former writers, and behold here is a pamphlet, such as that under consideration, which does not contain a single word of juries being judges of the law as well as the fact, that has not been again and again enforced by creditable writers. The practitioners of law might, perhaps, think themselves dishonoured should we suppose this work to come from the pen of an attorney's clerk in the third year of his apprenticeship.

18. *A Letter to the Public Advertiser.* 8vo. 1s. Almon.

Never were authors reduced to such wretched shifts as some of our present political writers. This letter seems to be wrote by a person who is afraid to quit his hold of acts of parliament, and the practice of courts; and therefore dares not step one inch into constitutional argument. His design in this publication, is to abuse a great and respectable character, and to compare him to the execrable Jefferies. Lord M. has fully and candidly vindicated himself from all imputation of laying it down as a doctrine, that *a jury are not judges of the law as well as the fact*, IF THEY PLEASE TO TAKE IT UPON THEMSELVES.

19. *A Letter to the Peace-maker, on the Infraction of the Peace by the French and Spaniards.* 4to. Pr. 1s. 6d. Burd.

This is a most importantly stupid arraignment of the late peace, addressed to the noble Lord who is supposed to have had the principal hand in making it. The author rambles about from age to age, from history to history, to justify the personalities which he heaps upon the noble personage. The principal error in the plan of our undertaking is that of being obliged, *volentes volentes*, to rescue from oblivion,

oblivion, pieces that must inevitably sink, were it not for our labours.

20. *Considerations which may tend to promote the Settlement of our new West-India Colonies, by encouraging Individuals to embark in the Undertaking.* 8vo. Pr. 1s. Robson.

This writer's considerations are confined to the islands of Grenada, the Grenadines, Dominica, St. Vincent, and Tobago, all situated in the neighbourhood of Barbados. He gives us an account of each, both geographical and civil; their intended constitutions are well laid down; and the plan of their government is, in a great measure, justified. The author tells us, in a note, that the number of French inhabitants in Dominica and St. Vincent amount to near 4000, and their slaves to upwards of 12.000. Upon the whole, this performance seems to have been written under the eye of some of the new appointed governors, as it gives us a very advantageous idea of our late acquisitions in preference to our old settlements.

21. *The Present State of Navigation on the Thames considered; and certain Regulations proposed.* By a Commissioner. 4to. Pr. 1s. Rivington.

This is an honest pamphlet, and, in our opinion, sensible and rational; but as the whole of it depends upon facts, of which we cannot have an opportunity to be judges, we can enter into no detail of it farther than saying, that, if the facts are properly stated, the object recommended is very deserving of the public consideration.

22. *The Lives of all the Earls and Dukes of Devonshire, descended from the renowned Sir William Cavendish, one of the Privy Counsellors to King Henry VIII. Illustrated with Reflections and Observations on the most striking Passages in each Life: Interspersed with some Particulars of the Lives, Characters, and Genealogies of several great and eminent Men, their Contemporaries; to which is added, a short Account of the Rise, Progress, and Present State of the High Court of Chancery.* By Mr. Grove, of Richmond. 8vo. Pr. 6s. Nourse.

Mr. Grove of Richmond is a kind of a Harlequin historian. He sets out to write the lives of the earls and dukes of Devonshire. In an instant he strips off his frock, converts himself to a cheesemonger, a conjurer, or an old woman, and runs rambling after all the earls and dukes of the creation. In short, excepting our friend the historian of the parliament of Great-Britain,

tain*, we do not know a more stupid plagiarist than Mr. Grove. But peace to his *manes*. Poor Grove had no party considerations in his head. He wrote from two principles of enthusiasm. The one was, that cardinal Wolsey, and all who had the least dependence upon him, (as the ancestor of the present Cavendish family, who was gentleman of his bed-chamber) were the greatest and best men in the world. The other principle was, that he was the greatest and best historian that ever took pen in hand. After all, there is instruction even in artless compilation; nor shall we deny Mr. Grove of Richmond that merit.

23. *A Pronouncing and Spelling Dictionary, &c.* By William Johnston, M. A. 12mo. Pr. 3s. 6d. Johnston.

Let no Aristarch of learning disdain performances of this kind. We look upon that before us in a patriotic light; because, as we have observed on other occasions, the extension of language is an extension of influence. France owes her power to her language, and we should be glad to find that the next turn should fall to England. A man born and bred up in Middlesex or Oxfordshire may be ignorant of the utility of such a work as this, because it tells him no more than what he knows before. That is not the case with foreigners; nay, we will venture to say with three-fourths of the inhabitants of Great-Britain, who are totally ignorant of the principles and practice of spelling and pronouncing. What pains did not some of the best writers and critics in France take upon this study, before their language became so universal as it is now! Quintilian himself, who was incomparably the finest writer, and the best critic, of his own or any other age, has descended lower than Mr. Johnston has done in the work before us. Our author has established clear practicable rules for articulation, and consequently for facilitating to foreigners the pronouncing and syllabification of the English language; and that upon principles which are in common to all languages. In some points, however, we affirm (for it is no matter of opinion) that he is mistaken. "No genuine Scotchman ever pronounced the word *master* like *maister*." This would be a small mistake, were it not that the greatest part of the doctrine of pronunciation depends upon the analogy of words and languages; nor can it indeed be rendered intelligible in any other manner.

24. *The Complete English Spelling Dictionary; upon an entire new Plan, &c. For the use of Schools.* Small 8vo. Pr. 3s. Nourse.

This is another well-meant attempt for ascertaining the pronunciation and purity of our language. We do not per-

* See Critical Review for last Month, p. 150.

ceive that its principles differ materially from those of Mr. Johnston. For the reasons expressed in the former article, we recommend it to the encouragement of the public. *Hæ nugæ in seria ducunt.* What can be more simple than the data and axioms of Euclid; and yet into what an immensity of reasoning they lead us! The same may be said of language. Its elements are simple; but upon those elements a most noble superstructure may be raised.

25. *The Lyrick Pacquet. Containing most of the Favourite Songs, serious and comic, that have been performed for three Seasons past at Sadler's Wells, &c.* By T. Mozeen. 8vo. Pr. 2s 6d. Dixwell.

Ladies and Gemmen (that we may do credit to our friend Clark, in Sir Launcelot Greaves, and his brothers of the Bedford) here's a lot—Mr. T. Mozeen,—a jewel of an author—the greatest that ever was, or ever will be. He is not contented, ladies and gemmen, to be the Pindar and Horace, the Butler and Boileau of the age; but here he has toft you up a preface, where he discovers himself to be the Theophrastus, the Rochefoucault, the Bacon, and the Bruyere, of Great-Britain. A jewel of a man, ladies and gemmen, put in the lot at your own price.—So says the poetical auctioneer; and far be it from us to underbid for the works of Mr. T. Mozeen, especially when published under so respectable a patronage as that of Mr. Thomas Rosoman, proprietor of Sadler's Wells. A story lies in our way, as Falstaff says, and we have found it. One Mr. John Banks (who had been formerly a weaver) a genius, as near as we can guess, parallel to that of Mr. T. Mozeen, and much of the same cast, sent the late Mr. Pope proposals for printing his works, with specimens annexed. The arch bard, who was not very liberal either of praise or money, saw good humour, good nature, and some sprinklings of wit interspersed in the packet that came to his hand; and it mollified, tho' it did not overcome, his cynical disposition. He sent back the proposals to Mr. Banks with half a guinea (the subscription-money) wrapt up in a paper containing the following lines:

May these put money in thy purse,
For take my word for't, I've read worse.

We assure Mr. Mozeen that he shall never be the worse for our word.

26. *Satire, a Poem.* 4to. Pr. 1s. Nicoll.

The versification of this piece is not absolutely despicable; but we own we cannot find out its meaning, or what vice it is intended to satirize, unless it is the author's own want of taste, discernment, and precision.

27. Homer

27. *Homer Travestie: Being a new Burlesque Translation of the Ten First Books of the Iliad. By the Translator. Vol. II. Small 8vo. 2s. 6d. Hooper.*

We not only confirm the pardon which we issued * in favour of this author, but most heartily thank him for the very laughable entertainment he has afforded us by the publication of this second volume, which we think in many respects superior to the first, and we most earnestly recommend it to all the true sons of Comus. Witness our hands,

(L. S.)

The CRITICAL REVIEWERS.

28. *An Elegiac Poem, occasioned by the much lamented Death of the Rev. Mr. Phocion Henley, &c. 4to. Pr. 6d. Hood.*

When a young practitioner in literature composes an elegy, or a funeral sermon, on the death of a friend, he is apt to mistake a warm affection for poetical fire, and piteous lamentation for pathetic expression. While the fervour continues, he sends his composition to the press. The world receives it with a perfect insensibility; and the author, when he grows cool and impartial, repents of his hasty publication. The elegy before us is of this kind: the author will receive no great honour by his performance; and the late worthy rector of Black Friars (though this essay is intended 'to perpetuate his memory') would have derived more posthumous reputation from a wooden monument near a country church. Take a specimen:

' With soul serene the summons he receiv'd,
And God's unfailing promises believ'd:
That who in Wisdom's paths delight shall take,
He'll never leave, his mercy'll ne'r forsake.'

29. *The Usefulness and Abuses of Philosophy in Matters of Religion. A Sermon preached at the Visitation of the Right Reverend William Lord Bishop of Gloucester, holden at Stroud-Water, on Wednesday, May 30, 1764. By John White, D. D. late Fellow of All-Souls College, Oxford. Published by Desire of the Bishop. 8vo. Pr. 6d. Rivington.*

The author has taken for his text the following words, from Col. ii. 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." In illustrating this passage, he observes—That 'there were, in the days of the apostles, some bold ostentatious men, who, from the traditionary opinions of the antient sages, and the enthusiasm of their own conceits,

* See Critical Review, vol. xiii. p. 519.

had framed a motly composition of philosophical and religious tenets, which they were fondly zealous to support ; and having moreover, from the prevalence of the faith, and the curiosity of their own temper, adopted some superficial notions of Christian doctrine ; they thought themselves amply qualified to commence lecturers and reformers of the church ; and under the pretence of superior knowledge, and *understanding all mysteries*, obtruded many baneful heresies and perplexing superstitions upon the minds of the primitive converts ;' and that 'as soon as St. Paul had intelligence of this confusion, he, with an honest indignation, opposed himself to the occasions of it, and endeavoured to purify the hearts of those who had been corrupted by these splendid fallacies ; and to reconcile them *to the simplicity of the gospel, as the truth is in Jesus.*'

The doctor writes like a man of learning ; and endeavours to ascertain the proper limits of reason and philosophy, like a good orthodox divine.

30. *Busy-Bodies Anatomized : or, A Succinct Description of one of the most Mischievous Characters of the Present Age. With a Prefatory Address to the Public.* By James How, M. A. Rector of St. Margaret's Lothbury, London ; and of Milton next Gravesend, Kent, and Author of the *Reformed Prodigal*. 8vo. Pr. 1s. Dilly.

The text which our author has prefixed to these discourses is very laconic ; it is——*Busy-Bodies*. He shortened it, he says, to make it *portable* : for the same reason he should have shortened his book. He informs us, that he preached these sermons nine years ago ; and therefore, gentle reader, you may expect to find them very correct. He must indeed, according to his own account, have taken abundance of pains ; for he has *considered, decyphered, delineated, endeavoured, painted, exposed, anatomized, and made an end of*, this mischievous character.

We shall present our readers with a part of it.

When these busy bodies 'have talked their talk out, done pumping and pumped the pump dry, asked as many rude and impertinent questions as their busy heads can suggest, and loaded themselves with all the filthy intelligence they can pick up at one house, away they wander to another, full of business and yet having nothing to do, I mean that would be of service to them, and there they begin again, and run on much in the same impertinent manner as before ; and so from one house to another, prating all day long, till they have run themselves out of breath, and their spirits are quite exhausted with the toil of the day.'

We shall not attempt to express our sentiments in regard to the merit of this performance ; for, if we should, the author would call us——*Busy-Bodies*.

